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HISTORY OF THE MARYLAND-NEW YORK PROVINCE

XVIII.

COLLEGE AND CHURCH OF ST. FRANCIS XAVIER,

NEW YORK

1847-1914

Reverend Edward I. Devitt, S.J.

The pioneers of the Catholic Faith in the Island of New York were the Fathers of the Society of Jesus. The first priest to administer the Sacraments of the Church in this city was the hero and martyr, Father Isaac Jogues, S.J. In 1642, when returning to Quebec from one of his missionary expeditions among the Indians, he was captured by the Mohawks, and treated with the most barbarous cruelty. After a year's confinement among the savages, he made good his escape and fled for protection to the Dutch at New Amsterdam (now New York). It is pleasing to recall the fact that the Governor, Kieft, and the Protestant inhabitants generally, welcomed him with the greatest kindness, shielded him from his pursuers, provided him with clothing and the necessaries of life, gave him an ovation, paid one hundred gold pieces for his ransom, and defrayed the expenses of his passage home. He found

only two Catholics in the settlement, a Portuguese woman and a young Irishman; the latter he reconciled to God and his Church. What a contrast to the New York Diocese of today, with one million, two hundred thousand Catholic population!

Forty years later, three Jesuit Fathers established the First Catholic Mission in the city. They were Thomas Harvey, Henry Harrison and Charles Gage, Fathers of the English Province. A room in Governor Dongan's house was fitted up as a chapel and there Mass was celebrated for the first time. True to the spirit of the Society of Jesus, the Fathers quickly established a school of higher studies, whither the sons of the best families in the Island gladly resorted. The site of this first Catholic school was adjacent to what is now the "Bowling Green," while the Protestant Church, so well known as "Old Trinity," occupies the once Catholic playground. All this, however, proved more than Protestant bigotry could tolerate. The ministers took fright; "in a word, the whole body of the people trembled for the Protestant cause." (Smith's History of New York, Vol. I, p. 90.) Penal laws were passed, the Jesuits were expelled, and it was enacted that "priests be deemed and accounted incendiaries, disturbers of the public peace and safety, and enemies to the true Christian religion, and shall be adjudged to suffer perpetual imprisonment."

For almost a century after the Protestant Revolution of 1688, the practice of the Catholic religion was banned in the Province and it was not until American independence had been declared that Father Ferdinand Farmer began to exercise his priestly ministry in New York, visiting it from time to time, and by stealth, from Philadelphia. The year 1783 is memorable for the evacuation of New York City by the British troops, and for the public assembling of

Catholics in "open celebration of the offices of religion." Archbishop Bayley states that "the first priest who officiated for them was the venerable Father Farmer, who came on from Philadelphia occasionally for that purpose . . . not only as Vicar, but as founder of the little congregation in the city of New York, Father Farmer continued to take an interest in it, and to visit it occasionally until his death in 1786." The changes that time has wrought since the pioneer days of Father Farmer! New York had then two hundred Catholics, and was a mission station dependent upon St. Joseph's Church, Philadelphia.

The first bishop in the United States, John Carroll, was a Jesuit, and when in 1808 his vast diocese was subdivided, and he himself created Archbishop, he sent Father Anthony Kohlmann, S.J., to be the first Vicar General of the newly erected diocese of New York, pending the arrival of its first bishop, the Rt. Rev. Luke Concanen. Dr. Concanen never reached his diocese; he died suddenly at Naples on the very eve of his departure.

The responsibilities of the diocese subsequently fell on the shoulders of Father Kohlmann, and for eight years he fulfilled the office of administrator. It was Father Kohlmann who laid the foundation stone of the old Cathedral of St. Patrick, brought the building to completion and, assisted by Father Fenwick (afterwards Bishop of Boston) exercised his ministry therein for several years. These Fathers likewise established the school known under the name of "The New York Literary Institution," on Fifth Avenue and Fiftieth Street, the site of the present new Cathedral of St. Patrick.

In 1817, they were recalled by their superiors from New York to Georgetown College, and the extensive property whereon the Literary Institution was erected

passed from their possession. It was later on sold to the trustees of St. Peter's Church in Barclay Street and St. Patrick's Church in Mulberry Street.

The first Jesuit Church in New York was founded in 1847 under very interesting circumstances. In 1846, at the request of the Rt. Rev. Bishop Hughes, the Jesuits accepted the charge of the seminary and college of Fordham. For some months after the arrival of the Fathers at Fordham, their labors were confined to the neighborhood of St. John's, but in the year of the Jubilee, 1847, several of them, after class hours, were called to New York for the exercise of their ministry. This Jubilee, besides producing innumerable salutary effects in the souls of the faithful, had the advantage of teaching Catholics their own strength and numbers; whilst the Fathers, seeing what good might be done by their continual presence in the midst of so flourishing a Catholic population, were anxious to have a college within the city limits, and accordingly laid their plan before the Archbishop. Father Larkin was appointed Superior of the residence in contemplation, and, in the summer of 1847, he left St. John's College in the truly apostolic spirit. without gold or silver in his purse. As he said himself, in a sermon preached some years later, he started from Fordham with fifty cents in his pockets to purchase a church and a house in the city. Twenty-five cents he paid for his fare in the cars, twenty cents more for the transfer of his trunk from the station to a friend's residence, and had thus five cents left to found his new house and church. But confidence in God stood him instead of riches, and Divine Providence did not disappoint him.

At first, Father Larkin accepted the kind hospitality of Father Lafont of the French Church, where, together with Father Petit, he gave himself to earnest

prayer for the success of his plans. They had not to wait long. A Protestant church built on a piece of ground between the Bowery and Elizabeth Street, a few doors above Walker (now Canal) Street, was offered for sale by the trustees for $18,000. The terms were $5,000 to be paid at once and the rest by regular installments. But where was he to find $5,000? As he and Father Petit were finishing their Masses the next morning, said for this special intention, an artist from France just arrived and present at the Masses, asked the Fathers where he could deposit 25,000 francs ($5,000) for perfect security. This was indeed a God-send! Father Larkin received the $5,000, and gave in return a mortgage on the property. Father Larkin having thus secured his church, which he dedicated to the Holy Name of Jesus, next rented a house in Walker Street, where, in view of starting his college, he collected his community of four Fathers, three scholastics and one brother. During the months of August and September, the basement of the church was fitted up for class rooms, and the school of the HOLY NAME OF JESUS opened in October with 120 students from New York, Brooklyn and Jersey City. This was the third attempt to found a college of the Society in New York, and this last was to meet with greater success than had been granted to its predecessors. On Saturday evening, the 28th of January, 1848, as the Fathers were in their confessionals, the church, owing to some defects in the new furnace, took fire and was burnt to the ground. Classes were reopened two days later in the basement of St. James' Church, James Street, but as it was soon discovered that the neighborhood was altogether unfit for the erection of a College, and it became impossible to keep the school in the basement of the Church, in May, 1848, the school was removed to 77 Third Avenue.

After Father Larkin's departure for France, whither he went to escape the proffered dignity of Bishop of Toronto, Father Ryan was appointed Rector, and after some search for college grounds, he purchased property in West 15th Street, on which the college now stands. On November 25th, 1850, the students of St. Francis Xavier's College entered the new buildings erected for them on this property, which consisted of five lots on each street, Fifteenth and Sixteenth Streets, West of Fifth Avenue. Father John Ryan, appointed Rector on October 25, 1849, was now head of a church and college dedicated to ST. FRANCIS XAVIER, on November 25, 1850. His Grace, the Archbishop, had requested him to place the new and stately buildings under the patronage of the great Apostle of the Indies. It was necessary to raise money to meet this heavy debt, and Fathers Charles H. de Luynes and Charles Maldonado left New York in 1851, to collect money in Mexico, where they met with brilliant success.

The year 1850-51 had begun at the school on Third Avenue with an attendance of ninety scholars, but because parents considered the new school on Fifteenth Street too far uptown, the number fell to eighty. In 1851-52, however, the school registered one hundred and twenty.

A month before the College opened, the corner-stone of the Church was laid, and eight days before the first Commencement Exercises were held, His Grace, the Most Rev. Archbishop Hughes, solemnly dedicated the Church to the worship of God and the honor of St. Francis Xavier.

The children of the parish had now to be looked after, and Father Ryan made arrangements with the Religious of the Sacred Heart for the care of the girls and the Christian Brothers for the care of the

boys respectively. The parochial school for the girls was opened in the basement of the Church, March 18, 1851, and on May 17th of the same year, two hundred and fifty boys of the parish entered the first boys' parochial school.

Everything went on prospering with the College. An average of two hundred and forty pupils attended the college during the years 1851-5, and in 1854, for the first time, there was a Senior or Philosophy class. In July, 1855, the first class was graduated; Messrs. John McAuley, Thomas Killeen, John W. O'Brien and Joseph Woods received the degree of A.B. from Georgetown, as the power of conferring degrees had not as yet been granted to St. Francis Xavier's College.

When the students returned in September, 1855, Father Ryan had ceased to be President of the College and Father Michael Driscol succeeded him. Born in Ireland, May 7, 1805, he emigrated to the United States when a young man, making Kentucky his home. He entered the Society in 1839, and when sent by his Superiors with other Jesuits, at the request of Bishop Hughes, to St. John's College, Fordham, he was appointed by the Bishop President of the Diocesan Seminary. In 1847, his career at the Seminary was cut short, for the ship fever, or typhus fever, having broken out among the immigrants at Montreal, Canada, Father Driscol, with three other Jesuit Fathers, was sent there. Fathers Dusneri and Schianzki succumbed, martyrs of Christian charity, to the plague, while Father Driscol, after long weeks of suffering, recovered. He remained some years in Canada as Rector of St. Patrick's Church, and later on, in 1855, he became the third President of St. Francis Xavier's College.

In 1855, the "Academy," the first literary and de-

bating society was established in the College, and, although it has changed its name, it exists to the present day.

With the opening of the new College on West Fifteenth Street, there had existed alongside of the classical course, another course intended to fit young men for a commercial life. The course had many features in common with what is, in many modern colleges, called the "scientific" or "modern language" course. After 1858, the Commercial classes passed into the hands of laymen, the first of these being Mr. Charles G. Herberman. He continued in the work until 1869, at which time, however, two years had been added to the course.

Among the other noteworthy men connected with the College during Father Driscol's administration was Father Henry Duranquet, who taught only for a short time, 1856-58, and even during his teaching days he carried on his work at the Tombs, which was ultimately destined to make him the Apostle of criminal New York. For upwards of twenty-four years, this holy man devoted all his energies to the care of the prisoners confined in the Tombs and on Blackwell's, Randall's and Hart's Island, working for them day and night amid the greatest difficulties. In spite of many obstacles, Father Duranquet's labors were crowned with results truly wonderful. Hundreds, nay, thousands of stray sheep, he brought back to the path of virtue and religion. Let us remember, that for thirty years or more, few criminals in New York were executed without his administering to them the consolations of religion. The College of St. Francis Xavier will always be justly proud of this hero of Christian charity, this philanthropist in the truest sense of the word, the noble Father Henry Duranquet.

The number of students on register at the close of Father Driscol's administration, 1859-60, was 293, an increase of 33 per cent over the attendance of the preceding President, Father John Ryan. It was during Father Driscol's term of office that Father Larkin, having returned from Europe in 1858, was suddenly stricken unconscious after the evening meal, and all attempts to revive him proved of no avail. Prominent laymen, and many of the diocesan clergy requested Superiors to give Father Larkin a public funeral. Thousands thronged reverently to pay the last honors to one who as priest, orator, as teacher and as scholar, had rendered so great service to the Church in the United States.

Father Joseph Durthaller succeeded Father Driscol as President at a most critical period in the history of the College, 1860-63. First, the increasing number of students required a larger building, and again, the dark shadow of the coming civil war threatened danger and destruction to the prosperity, nay, to the very existence of the College. But the dangerous political outlook daunted very little a man of Father Durthaller's vigorous character. Immediately after his installation he petitioned the Regents of the University of the State of New York to charter the College. His petition was favorably received. Before his time, the Seniors of the College were examined at the end of their course by Professors who came from St. John's College, Fordham. But in 1861, at the end of that year, St. Francis Xavier's gave her own degrees, and the occasion was celebrated with great solemnity, not as hitherto in the basement of the Church, but under the trees planted in the grounds a decade before.

At the very time that Father Durthaller secured the charter of the College, he was busily engaged

making preparations for a new College building. Mr. Patrick F. Kiely, an architect whose numerous creations are scattered over the northeastern states of the Union, was secured to draw up plans for a spacious and dignified edifice, in modified Byzantine style, comprising two wings connected by a central structure. The entire facade was intended to measure 200 feet in length. Ground was broken a few days after the Commencement, August 13, 1861, and towards the end of May, 1862, the three classes of the Preparatory course occupied the lower part of the building, and, in early June, the announcement was made that the hall would be inaugurated on Commencement day, July 7, 1862.

In the last year of Father Durthaller's term of office a Postgraduate Philosophical course was established. It consisted mainly of a course of lectures on moral philosophy delivered by Father Louis Schneider. In 1863, prizes were awarded for the first time not only to the Seniors, but even to the Postgraduate students. Mr. John A. Brophy, A.B., had the honor of receiving the first gold medal ever awarded by the College. The attendance during these years increased from 293, in Father Driscoll's last year, to 422 in 1862-3.

On the last day of July, 1863, the Feast of St. Ignatius, a new Rector came to replace Father Durthaller; and Father Joseph Loyzance, of St. Joseph's Church, Troy, assumed the office of President of St. Francis Xavier's College. He was familiar with the College and its needs, as he came from France in 1852 to teach for three years, and to act as its Treasurer for eight years more.

One of the first subjects to engage the attention of Father Loyzance was the establishment of a Students' Library. In order to raise funds, several lec-

tures and a sacred concert was given. Nearly a thousand dollars was raised, and a collection of twenty-five hundred books was soon placed in charge of Dr. Francis Engelhardt, the librarian, and a few years later, the number had reached five thousand.

The projected celebration of the three hundredth anniversary of the Annunciata Sodality of the Roman College founded in 1563 by Father Leontius, S.J., had drawn together many ex-students of St. Francis Xavier's and other Colleges, when it occurred to the Reverend President that it was a rare opportunity for the formation of an extra-collegiate union. The proposition met with favorable consideration, and on Tuesday, December 8th, 1863, the XAVIER ALUMNI SODALITY was formally established with Father Schneider as its director. This association has fully justified the great hopes of its founders, and at the present time (1912), it is in a very flourishing condition. The social part of the original program was carried out at a later date by the formation of the XAVIER UNION. The organization under the careful supervision of Father Patrick F. Dealy, prospered for many years as the "Xavier Union," and, later on, it was agreed by the members to call it the "Catholic Club," and to extend its influence to the whole city under the name of the CATHOLIC CLUB. An effort was made by Father Loyzance to place the College still more in line with the original plan of St. Ignatius that called for education without cost to the pupil, and in soliciting scholarships for this purpose, he secured thirteen of a thousand dollars each. In the brief space of seven years, he more than doubled the original area of available land, and the wisdom of these investments has long since been proven to succeeding Presidents. During his presidency forty-one students, who had obtained the degree of Bachelor

of Arts in course, continued their philosophical studies and received the Master's degree. Eighty-six students succeeded in completing the classical course during these seven years, and in being graduated with the degree of Bachelor of Arts.

After having served as the Vice President of the College for eight years, Father Henry Hudon became the sixth Rector in 1870, and for ten succeeding years, directed the affairs of St. Francis Xavier's College. His influence was unmistakably stamped on the several thousand boys who passed under his care; he lived to see four of them consecrated bishops, two made Provincials of his order, and hundreds of them become eminent in the various walks of life. Under his direction, many of the material changes that have been made in the College property were begun. The Commercial course was moved from the ground floor of the College building to new quarters in No. 59 West Fifteenth Street. A new building, to supply rooms for the professors, was erected on the vacant space between the College entrance and what was known as the Baxter residence. To make room for the new Church, he removed the three buildings that occupied its present site, and rebuilt them, partly as a residence for the priests attached to the parish on the site of the present College building, 30 West Sixteenth Street, and partly for the Commercial and Preparatory classes. It was also under his supervision that the exterior and much of the interior of of the new Church was planned and completed.

Early in 1871, the beautiful country-house, Fort Hill, was purchased for the summer residence of the professors of St. John's and St. Francis Xavier's Colleges. It was an ideal spot, and many delightful memories are associated with it for those who enjoyed its hospitality.

With a view to acquiring a site for the new church building already contemplated, four city lots to the west of the old church were purchased at intervals between 1870 and 1876.

The Centennial year found the College vigorously at work. Preparations were at once begun for the erection of the new Church attached to the College; hence, it became necessary that a place be secured for the Commercial and Preparatory departments and the professors, until what time a suitable residence could be provided for these departments and the teachers. In June, 1876, the old Sixteenth Street yard was excavated for the foundation of a temporary structure that might serve for these schools. The buildings formerly occupied by the Commercial and Preparatory classes on Fifteenth Street, now being vacant, were partly demolished to make way for the foundation of the Church.

In 1878, a new era begins with regard to the Church: an old landmark is to be removed and the old Church, built in 1850, now proved to be incommodious and inconvenient, is to give way to a temple more worthy of the divine worship, and better adapted to meet the daily increasing needs of the congregation, the parish and the College. We have incidentally spoken of many of the Fathers who served the Church, but it might be well to give their names in special connection with church work. There was Father Larkin, a remarkable man and a great orator, and above all a true servant of God and devoted to St. Francis Xavier's: Father de Luynes, unsparing in his efforts to raise money for this institution, and without his great success in Mexico it would have been impossible to have built the College: Father Driscol, who organized so well the working of both the Parish and the College: Father Pelletier, so

favorably known in the parish by his splendid labors: Father Glackmeyer, whose missionary zeal was appreciated in the parish and in other fields of Catholic reform: Father Treanor, whose memory was cherished by the many who knew him: and Father Shea, who, besides his many retreats, heard during the past five years of his life, confessions, (chiefly of men) to the number of 23,000 annually: and then, there was Father Mignard, whose labors were blessed with most abundant fruit, particularly through the Sodality and the services in honor of the Sacred Heart.

The corner-stone of the new Church was laid on May 5th, 1878, by Vicar General Quinn, as the Cardinal was in Europe. Bishop Patrick N. Lynch, of Charleston, preached on the occasion, and the choir of male voices, under the direction of Father J. B. Young, added wonderfully to the solemnities. The extreme length of the Church from the portico to the chancel wall is 190 feet, the breadth of the nave is 136 feet, and the height of the interior of the upper Church is 74, while the height of the whole front elevation from the sidewalk is 104 feet.

One of the last things done under Father Hudon was the organization of the ALUMNI ASSOCIATION, in the true sense of the word. The movement originated with the Alumni themselves, the Rev. Gabriel A. Healey ('61) taking the initiative. Father Hudon did not remain long in office after its complete organizaton had been effected, but he had the pleasure of watching through many years to come its splendid influence, and his successors have always regarded their relations with it as one of the most pleasant experiences of their presidency.

By a decree of Rev. Father General, dated June 16, 1879, the New York Mission and the Maryland Province were united, and the Provincial of the Mary-

land Province, the Very Rev. Robert W. Brady, came to New York, in 1879, to make St. Francis Xavier's College the future headquarters of the Maryland-New York Province. So, Father Hudon closes his long term of ten years under the new Provincial of the new Province.

When Father Samuel Hanna Frisbee succeeded Father Hudon, some former students and friends of the College thought that his appointment would result in many changes in the old course of studies; but his most intimate friends could not have predicted the solid and lasting improvements made during his administration.

Shortly after his appointment he announced to the pastors of the city that "a scholarship in the classical course was open to any boy that they judged worthy of the privilege."

After twenty years of wear and tear, the College buildings needed overhauling. The proposed new College building and the large new Church necessitated a spacious boiler room, and there was no means of providing this, save by cutting off part of the old Fifteenth Street yard. These improvements made this year, 1881-1882, one of transformation in the outward appearance of the College property. The students' entrance was for the next five years at 30 West Sixteenth Street, a new entrance to the College offices and parlors being opened at 39 West Fifteenth Street. Excavations for the boiler room were made to such a depth that the east wall of the old residence at No. 49 began to sink, and water flowed from springs and old blind drains at such a rate that for years it had to be pumped off with much difficulty and expense. The boiler was soon placed, however, and the foundations of the present gymnasium and Academic Hall solidly laid.

The new Church was nearing completion, and the work on this magnificent building was finished on December 3rd, Feast of St. Francis Xavier, when it was solemnly dedicated to the service of God, under the patronage of the Apostle of the Indies. The ceremonies accompanying the dedication were among the most elaborate witnessed in New York. A solemn novena of sermons, preached by former students of the College, now Fathers of the Society, prepared the hearts of the parishioners for the great day.

Cardinal McCloskey blessed the Church, and Coadjutor-Archbishop Corrigan was the celebrant of the pontifical Mass. The Bishop of Trenton, the Right Rev. Michael J. O'Farrell, preached an eloquent sermon in keeping with the splendor of the occasion.

The ceremonies closed with the celebration of the feast, and throughout the octave of St. Francis Xavier, the most distinguished preachers of the Religious Orders preached every evening. The remodeling of the old College building was going on at the same time that the Church was being completed, and the old Church building was used for a hall and for College purposes. Laboratories occupied the two upper floors of the College building, and the Cabinet having been removed, the Students' Library was placed by Father Whitney in the corridor that it now occupies. The Sodality Chapel was about this time put in the room immediately underneath—near the President's Office.

With the ending of the school year 1882, the old Commercial course ceased to exist. For some years it had been falling off in numbers, partly because other institutions had grown up that aimed specially at training candidates for business life; partly because the College authorities had long wished to confine their entire attention to the studies proper for a College. In September, 1883, the Preparatory depart-

ment was removed to the new location secured for it at 57-59 West Fifteenth Street, and from that time to the present, the school has been a most successful department of the College. All that was done to improve it was soon vindicated not only by the numbers it contributed to the academic classes, but also by the special fitness with which the boys were prepared to take up their new and more difficult studies. The year 1883-1884 was remarkable for its College journalism, which gave birth to *The Xavier*, the College journal. There existed here years ago, in 1855, we think, *The Wreath*. Another issue, dated 1876, was *The Spectator*, a journal of the debating Society. Now *The Xavier* appears in 1883 under the direction of Mr. J. J. Wynne, S.J.

The High School (Grammar classes) has its *Palaestra*, and the Preparatory department, its *Merry Midgets*, named after an operetta in which the Midgets had acquitted themselves with remarkable success.

In 1881 and 1882, the Commencements were held in Chickering Hall; but in 1883 and 1884, the old Church was used, which after 1882 was called Xavier Hall; and in 1885, to celebrate worthily the twenty-fifth anniversary of the Charter, the Academy of Music was chosen for the closing exercises, and from that year with a few exceptions, they have been given in some one of the largest auditoriums in the city, such as the Metropolitan Opera House, the Lenox Lyceum, and Carnegie Hall. The Alumni, in 1885, on occasion of the twenty-fifth anniversary of the Charter, presented the College with a choice set of photographs and engravings, illustrating classical literature and the history of the ancients—the entire gift costing about $1,000. During Father Frisbee's administration, the Debating Society celebrated its Silver Jubi-

lee, December 8, 1880, by a literary exhibition in the College Hall, and, in 1884, the Sodalities took part in the beautiful twenty-fifth celebration of their May Processions in honor of the Blessed Virgin.

After five years in office, Father Frisbee was followed by Father John J. Murphy, July, 1885, as President. Father Murphy aimed at preserving all that he found best in Father Frisbee's plans for the intellectual and material improvement of the College. Four years before, Father Frisbee had laid the foundations of the gymnasium and Academic Hall, on Fifteenth Street, and with great care had drawn up plans for the College theatre and residence on Sixteenth Street, and one of his latest announcements to the Alumni Association was that one of their number, Rev. J. F. X. O'Connor, now a Jesuit, had made over to the College the revenue of property bequeathed to him, so that the building would be erected in the near future. Father Murphy's first move was to build the two story structure connecting the College with the Grammar school, now divided into a play room and an Academic Hall. In 1886, Father Murphy purchased the house two doors west of the new Church, and in this and in the old Kennedy building, next to the temporary College residence, the members of the Community were lodged the following year.

The temporary residence and old Church were torn down, the new building was begun, and it was ready for habitation in 1888, though parts of it were not completed for four years afterwards, the theatre being finished under Father Merrick in 1889, and the refectory and library by Father Pardow, in 1892. This noble building of stone, containing residence and theatre, with its grand facade, is Father Murphy's chief work and his monument.

Father David A. Merrick was appointed Rector to

replace Father Murphy, who, having gone to Carlsbad for the last two months of his term, had returned in July, 1888. During Father Murphy's absence, Father Neil McKinnon had acted as Rector, and presided over the Commencement exercises, which were held that year in the Metropolitan Opera House. The College theatre was finished, and was opened on March 17, 1889, by a grand concert and lecture, Gilmore conducting the music and Hon. Bourke Cockran giving the lecture to a most enthusiastic audience.

College dramatics had always been encouraged by the faculty of St. Francis Xavier's, and the new theatre afforded an opportunity for plays on a grander scale than had before this been possible. On May 15, 1890, "The Captives" of Plautus was given in the original Latin to a distinguished audience that crowded the theatre. The play was repeated in English, one week later, and again in Latin on June 23rd. In October, 1893, this play was again produced out of compliment to the Apostolic Delegate, Msgr. Satolli, and a few weeks later it was given at the World's Fair in Chicago as a feature of the Catholic Educational Exhibit, under the direction of Mr. Michael R. McCarthy, S.J. The music was composed expressly for it by Father R. Holaind, and elicited the greatest praise from the critics of the city, both for its intrinsic merits, and for its approximation to what is surmised to have been the music of the ancients. The Centenary of the American Catholic Hierarchy, in the autumn of 1889, was observed by an exhibition of the College classes, while the city's own Centennial in May, 1889, gave the editors of the *Xavier* an opportunity to present a poylglot tribute to Washington in twenty-six languages, to President Cleveland, who received it most graciously at the

Metropolitan Opera House. The affairs of the parish were carefully looked after by Father McKinnon, assisted by the gracious Father Denny. During Father Merrick's presidency, the College and people had to mourn the death of Father Thiry, who had been attached to the Church and College for more than forty years. Since 1866, when New York was made the head centre of the Holy Childhood, and Father Thiry its director, he never gave up charge of the Association; but, even in his last illness, the annual report for 1888 was his last work.

Father William O'Brien Pardow was the tenth Rector (1891-93), and the first Alumnus of the College to hold that office. Besides his knowledge of the needs of our city, Father Pardow brought to the discharge of his office a most intimate acquaintance with every detail in the government of the College. He had still to complete some portions of the new building, and the library and refectory were soon ready, and the Church was lighted with electricity. In January, 1893, the new College Theatre was damaged by fire, and it was not until October of that year that the repairs were completed. Public lectures for men and women were held in the College under Father Halpin, and nearly two hundred persons attended regularly. Military drill under an officer of the regular army was inaugurated at this time, and an officer was assigned to the College for this purpose by the President of the United States. The College and the Preparatory Cadets took part in the great Columbus Celebration of 1892, and the display of the Catholic Colleges and Parochial Schools was the topic of conversation for a long time among the people of the city. The Duke de Veragua, Christoforo Colon la Cerda, and the Duchess, were given an informal reception, when they visited the College,

and witnessed a specimen drill by the Preparatory Cadets. On June 4, 1893, the Feast of Corpus Christi, the Princess Eulalie, attended by the same Cadets, heard Mass in the Sodality Chapel.

Father Pardow, appointed Provincial, assumed the duties of his office, November 16, 1893, while Father Campbell, who had just retired from that office, acted as Rector of the College for less than a year. Brief as was his tenure of office, he accomplished a great deal for the welfare of the College. He prepared the plans and built the Preparatory School and Church Sacristies, and increased the number of students, until six hundred and sixteen were registered in the various College departments, and one hundred and sixteen in the post-graduate classes.

Father Thomas E. Murphy succeeded as Rector in July, 1894. In September, 1894, the Central Direction of the APOSTLESHIP OF PRAYER was removed from Philadelphia to 27 W. 16th Street, New York, and the staff of the *Messenger* became members of the college community until December, 1905. In that year a new residence in the upper part of the city was secured, which in memory of Father Kohlmann, was called "Kohlmann Hall." The Commencement of 1896, at Carnegie Hall, was the first time the candidates appeared in cap and gown. The Golden Jubilee of the College was celebrated in June, 1897, and the entire week, June 15th to June 22nd, was devoted to literary and scientific work in public entertainments, and on Monday, June 21st, the Feast of St. Aloysius, the final exercises were held with a solemnity well befitting the occasion. The Apostolic Delegate, Most Rev. Archbishop Martinelli, was celebrant of the Pontifical Military Mass, at which the Bishop of Newark, the first alumnus of the College raised to the episcopal dignity, preached an eloquent

sermon. In the evening, the College Commencement exercises were held in Carnegie Hall, and Father Pardow delivered the Jubilee Oration. The Alumni Association commemorated the Jubilee in a handsome memorial volume that set forth the history of the College from its first establishment in New York. The Jubilee week was fittingly closed by a splendid reunion of the Alumni at the banquet held at Delmonico's.

About this time, a most important work was undertaken in the parish, urgently called for by the ever increasing numbers in our Boys' and Girls' school, and by the need of better accommodations for class work. A new and modern parochial school building had been required for years, but, until Father Murphy's time, it was impossible to undertake the work. At a cost of $75,000, ground was purchased for the new building in West 17th Street, below Sixth Avenue. The cost of the building was $125,000, but unforeseen additional expenses brought the total cost of the building and ground to $225,000. A portion of this was paid for by the sale of the old school property on 19th Street, and a collection for the new school, some years previous, and a very successful bazaar held in the College theatre, brought the sum up $15,000.

The Christian Brothers and Sisters of Charity are the teachers in the schools, and the measure of their success may be gauged by the fact that the graduates of the school have passed the examination prescribed by the Regents of the State University, and the entrance examination for the Normal School, with the highest honors. The Brother Visitor finds that the Boys' school ranks third among those taught by the Christian Brothers in Greater New York. The new school was blessed by His Grace Archbishop Corrigan on September 9, 1900.

The Golden Jubilee of the parish was celebrated during the week beginning December 8, 1901. The Apostolic Delegate, Cardinal Martinelli, who was to have celebrated the pontifical Mass, was prevented by sickness from being present, and the Rt. Rev. Bishop Curtis took his place. Father Campbell, in the Jubilee sermon, paid an earnest tribute to the French Fathers who had founded the parish. At the Solemn Vespers, His Grace Archbishop Corrigan was celebrant, and Father Langcake, the only survivor of those who founded St. Francis Xavier's, preached on the work of Ours in New York for the past fifty years. The Jubilee meeting of the parishioners was held in the College theatre on December 9th. Father Hearn acted as chairman, and with him on the stage were all the living former Rectors. The Xavier Club was represented by Mr. J. E. Duross, who spoke of the deep gratitude of the members for the work of the Fathers in their behalf. Mr. Louis E. Binsse spoke for the St. Vincent de Paul Society, and Mr. A. J. Talley was the speaker for the Xavier Literary Society. Dr. Charles G. Herbermann acted as spokesman for the graduates of the College, Supreme Court Justice Morgan J. O'Brien spoke for the Alumni, and Father Pardow replied for the former Rectors. In 1900-1901, the new schedule of studies established in the Province called for two years of philosophy. The old system, of granting scholarships to the pastor of every parish, was abolished; this decision, long considered, was hastened, by the Archbishop's announcement of the intended establishment of a "Petit Seminaire." A yearly collection is to be imposed on each parish to maintain this school. A new plan of granting scholarships was adopted, which consists in offering each year in September a certain number of founded scholarships to be competed for

by the graduates of parochial and public schools. The results of this method have been much more satisfactory in every way.

In June, 1902, graduating exercises were introduced for those finishing their High School work. This is thought to be an excellent plan, as it gives the students something to look forward to midway in their course, and helps to better work among the High School students. At this time it was found necessary to raise the tuition fee, owing to the increased cost of living in New York. This change was effected in 1902-03, without any falling off in the number of students, care being taken to guard the "Vested Rights" of students already in attendance.

The great organ in the upper Church built in 1881, and in constant use since that time, was in need of thorough repairs amounting practically to rebuilding. With the large debt contracted for the new school, the cost of this was far beyond our means, yet the need was urgent. A direct appeal, in a handsome booklet, was made to our friends, and it met with a generous response. The repairs were begun in 1902, and completed in 1903, and the Feast of St. Cecelia was selected for the solemn blessing of the new organ. An elaborate musical program was executed by the organist, Mr. Gaston M. Dethier, and the sermon was delivered by Father Pardow.

On December 2, 1903, Bishop Colton, an alumnus of the College, sang Pontifical High Mass, the entire body of students, many of the alumni, and a large congregation of friends being present. Bishop Colton is the fifth of the priests educated at the College who has been raised to the episcopal dignity. The others are the Rt. Rev. Winand M. Wigger, Rt. Rev. Charles E. McDonnell, Rt. Rev. James A. Mc-

Faul, and Rt. Rev. Michael J. Hoban. A reception was given to the Bishop after the Pontifical High Mass, at which the College students presented him, in the names of the students and the College Faculty, with a very valuable set of Roman Pontificals.

On Sunday, December 6th, the solemnization of the feast of St. Francis Xavier was kept with all the splendor and sublimity of the Catholic ritual. His Excellency, Monsignor Falconio, was present in the sanctuary, and the panegyric of the Saint was preached by Father Thomas C. Finlay, of Dublin, Ireland. On the same day, the fortieth anniversary of the Alumni Sodality was observed by a High Mass, Holy Communion, and breakfast. It was an edifying sight to witness such a gathering of the graduates, 350 in number, now holding positions as judges, lawyers of high standing, doctors of prominence, leaders in College, school and mercantile circles, kneeling to receive their Lord and Master with all the devotion of their College days.

Bishop Cusick, another of the College graduates, of the class of 1880, the sixth Bishop from St. Francis Xavier's College, administered Confirmation in this Church on Sunday, June 12th, 1904.

One of the greatest and grandest events in the history of the Church in later times was celebrated in December, 1904. It is safe to say that there never was witnessed before in this country—a country dedicated to Mary's Immaculate Conception, such a noble and universal tribute of praise and reverence to the Mother of God as was given in this city on December 8th. Great crowds thronged the Church throughout the novena given by the notable preachers, and especially on the Feast day the Church was crowded with thousands to receive Holy Communion and to gain the Plenary Indulgence of the Jubilee. Large crowds

attended all the Masses on the 8th of December, especially the High Mass, and again in the evening, when the Alumni Sodality of the College headed the procession carrying the statue of Our Blessed Mother through the aisles. Father Pardow preached an inspiring sermon, and His Grace, the Most Rev. Archbishop, addressed the assembled Sodalists, urging them ever to maintain the highest standard of Catholicity in their homes and in society.

The Musical Commission of the Archdiocese of New York gave the first practical illustration of Gregorian melodies in our Church, November 29, 1905, and the program was carried out by our choir under the direction of Father Young. His Grace, the Most Rev. Archbishop, was seated on a throne in the Sanctuary, whilst many priests and numerous musicians filled the Church; the choir sang in the Sanctuary, again while marching through the Church, and finally took their places in the choir gallery, singing there the hymns for Benediction.

At the opening of the school year of 1907, Father David G. Hearn, who had just completed his seventh year as President of St. Francis Xavier's, was succeeded by Father Thomas J. McCluskey. The new President entered on his work with an intimate acquaintance with the needs of the city and the standard of excellence obtaining in College and Church. He did much to keep up this high reputation, and was very successful in paying off a portion of the large debt that still remained as an inheritance from the new College, new Church and new Parochial School buildings.

The first important event that took place in Father McCluskey's time was the consecration in our Church on October 28, 1907, of the Rev. John J. Collins, S.J., former Rector of Fordham University, as titular

Bishop of Antiphellos and Vicar Apostolic of Jamaica, West Indies. Another event was the celebration of the Silver Jubilee of the Church December 8, 1907. Since the dedication of the Church, twenty-five years before, many improvements had been made, some new altars had been added, a new organ installed, and the repainting and decorating of many parts of the Church where the ravages of time had disfigured walls and ceilings, had been artistically performed.

An event of still wider interest than our Church or College affairs was the Centennial of the Diocese of New York, 1808-1908. On Tuesday, April 28th, there was a Children's Mass at the Cathedral, Father J. B. Young directing the special choir, of which our children formed a part; and at 11 o'clock, at the Cathedral, His Eminence, Cardinal Logue, celebrated the Solemn Pontifical Mass, and His Eminence, Cardinal Gibbons preached.

On Saturday, the parade of the laity took place, and our High School and Grammar School Military Battalion formed a special escort of honor at the head of the procession. During Father McCluskey's administration, we see the College keeping up its excellent work in its various departments, making its influence felt amongst Catholics, and drawing its Alumni in closer union with the varied interests of higher education. He followed the plan of enlarging the scope of the High School, an idea conceived by Father Hearn, of making it one of the centres of parochial school education, by throwing open this department to the parochial schools of the city as a legitimate avenue of higher studies.

In the Church we find new electric wiring, costing over three thousand dollars, has to be installed to prevent damage from worn and defective wiring; and the Church library, removed to the main corridor

of the College and much enlarged, attracted many within and without the parish by its great number of latest books. The Communions have increased so rapidly, since the Holy Father issued his decree on Frequent Communion, that whereas, in 1907-8, they were 178,867, in 1909-10, they were 268,347. The different societies in the parish, such as the Xavier Club, Literary Society, Sodalities, and Deaf-Mute Society, increased notably, and took full advantage of all means that made for their betterment.

On the 3rd of October, 1907, at St. Vincent's Hospital in this city, Father Henry Van Rensselaer died a peaceful and happy death. Formerly an Episcopalian, he studied first for the episcopal ministry at the Union Theological Seminary, and was ordained deacon. For a few years he preached the Episcopalian doctrines, but being convinced of the errors of his religion, he became a Catholic, and soon afterwards entered the Society of Jesus. He began his noviceship at Roehampton, England, and, soon returning to America, completed it at Frederick, Maryland. Ordained priest in 1888 by Archbishop Corrigan in the New York Cathedral, he was sent the following year to St. Francis Xavier's, where, with the exception of one year spent in the Tertianship and two years on the editorial staff of the *Messenger*, he worked faithfully in the vineyard of the Lord until his death. Many converts bear testimony to his ardent zeal, and his affability and condescension made policemen, firemen and all classes of people his friends for life, while others remember him with deepest gratitude for the favors temporal and spiritual that he freely bestowed on them. The Xavier Club, which owed so much to his untiring interest, presented a Scholarship to the College in his name.

The closing year of Father McCluskey's adminis-

tration brought the gratifying news that the College was now free of debt, and that with the Father Pardow Scholarship, for which the $2,500 needed had been quickly subscribed, the College now possessed forty founded Scholarships. The Xavier Alumni Sodality retreat was this year exceedingly well attended, over 1,200 men receiving Holy Communion.

Father Joseph H. Rockwell, long identified with St. Francis Xavier's College in various capacities, succeeds as President on the 9th of October, 1911.

For fifty years, the Parochial School had done splendid work in the parish; thousands of its boys and girls had been educated therein, but as yet no Post-graduate Associations had been organized to unite the graduates of this important institution. At a meeting, called October 23, 1911, for the purpose of effecting a permanent organization, the new Rector, as the first official act of his administration, encouraged the graduates to enroll themselves in an association and to make rules to give order and form to their excellent work. The girls organized, and formed an Alumnae Association, and the boys and men joined the Young Men's Sodality.

During Father Rockwell's administration, a most important change took place with regard to the Collegiate Department of St. Francis Xavier's College, which was transferred to Fordham University, and united with the Collegiate Department of that institution. The question of consolidation, with a view to greater efficiency and economy of forces, had engaged the attention of both Faculties for a long time, and had elicited the interest of the friends of the two institutions. So, after mature deliberation, and after securing the opinion of competent judges in the matter, it was decided to coordinate and con-

centrate the Collegiate educational work of St. Francis Xavier's College and of Fordham University.

The Preparatory and High School work of both institutions will remain separate and distinct, as heretofore. Only the Collegiate Departments of the two institutions will be united. This change went into effect with the beginning of the Scholastic year, September, 1912.

The parish comprises a great part of what is known as "The Shopping District," which extends from 14th Street west, to W. 23rd Street. Some of the largest department stores in the United States are in this district. One of the stores is advertised as "A City in Itself." Hundreds of shoppers visit our Church every day, and very many of them, as well as those engaged in the large stores, come to it for confession. On account of the devoted work of the Fathers who preceded us, the Church is known over a great part of the Middle Atlantic and Eastern States, and we have persons coming to confession here from New Jersey, Rhode Island, Connecticut, as well as from all parts of New York State. The Church work is a perpetual mission. As an example, we shall take the returns made in 1911-1912. The Fathers attached to this Church heard 138,341 Confessions, gave 342,215 Communions, baptised 176, converted 62, assisted at 104 marriages and preached 28 retreats.

SODALITIES

In the earlier days of the parish, only a few persons were willing to take upon themselves the duties implied by membership in a Sodality, but these by their prayers and example inspired others, so that the number of members increased year by year until now there exist, both in College and in Church, thirteen Sodalities, representing 1,471 members of

every grade and age in the parish. We will speak of these briefly. THE XAVIER ALUMNI SODALITY is an affiliated branch of the Prima Primaria of the Roman College, and on the Ter-Centenary of this First Sodality, which was celebrated on the 8th of December, 1863, our Xavier Alumni Sodality was established. As its name indicates, it was designed chiefly for graduates and ex-students of the Colleges, although membership is cordially extended to prominent business and professional men who have not enjoyed a College education. They meet in the Alumni Chapel of the College, on the first Sunday of each month at 10 A. M., and once in every three months they come from long distances to receive Our Lord in Holy Communion. There are near eight hundred members on the list, including judges, lawyers, doctors, College professors, school men, bankers, and prominent business men.

THE MEN'S SODALITY numbers about 160 men. This is one of the first sodalities formed here, and despite the numerous demands made on their time by charitable offices, they are devoted to the Sodality duties.

THE YOUNG MEN'S SODALITY is composed of the most select young men of the parish. They number about 150 members. The Parochial School Alumni form part of this Sodality, and these, with many bright and active young men, give promise of a large number, who in the future will go to make up the Men's Sodality.

It was strange that she who was the most zealous member of the family in spiritual matters should be left so long without a Sodality of her own. It was only about 1902, that the MARRIED WOMEN'S SODALITY was formed, but it numbers over two hundred members who meet every Tuesday evening for the office, and receive Holy Communion on the Second Sunday of the month.

THE YOUNG LADIES' SODALITY numbers about two hundred. They are active, take a lively interest in all parish work, hold social receptions occasionally, which help to unite them in one large family.

In the College there are three Sodalities, numbering over three hundred students. In the Parochial School we have four Sodalities, embracing over eight hundred of its pupils, besides an Alumnae Sodality just formed that has a hundred and ten members.

There are other associations in the parish, rich in numbers, and effective in work: the HOLY NAME SOCIETY, with five hundred members; the BONA MORS SOCIETY, with sixteen hundred; the ROSARY SOCIETY, with thirteen hundred; the ALTAR SOCIETY, with two hundred; and the PROPAGATION OF THE FAITH, with one hundred and eighty promoters. The APOSTLESHIP OF PRAYER, which owes its introduction in this Church under the name of the Arch Confraternity of the Sacred Heart, to Father Mignard, is easily the most prominent work, as regards numbers, of any in the parish. The centre of attraction in the old days for all the devout members of the Church, as time went on it extended its influence and drew many members from Brooklyn, Jersey City and other near points. It is the largest centre of the devotion to the Sacred Heart in New York. The number of promoters and associates is 12,399.

In November of each year, the members of the St. Vincent de Paul Society, to the number of eight hundred, assemble for their retreat, which is given by one of the Fathers of this house. The Conference attached to the Church has for years been most active in work of a personal character for our deserving poor, as well as in the great works established by the Society in this city.

There is another important retreat given yearly,

and that is for the Xavier Alumni Sodality. This retreat, now given in Passion Week, attracts most of the prominent professional men in the city. Nearly five hundred of the Alumni Sodality go to Holy Communion in the Sodality Chapel, and their guests, numbering over five hundred, receive Holy Communion in the Church. The closing exercises of the retreat often witness the Church crowded to overflowing, the Sodality members occupying the middle aisle, and their guests the side aisles and transept.

The Sisters of Charity, who replaced the Ladies of the Sacred Heart in our Girls' School, have two works of great importance in the parish. These are ST. JOSEPH'S HOME FOR THE AGED, and the NAZARETH DAY NURSERY. In the former, old people of both sexes are cared for by the good Sisters, and in the latter, working women can leave their children in security, when they themselves are obliged to earn their daily bread.

Another great work is the care of the Deaf-Mutes. This work, happily conceived, was begun at this Church, in 1880, by Father Costin of St. John's, Fordham, and afterwards continued by Father Freeman. The successor to these Fathers was Rev. Mr. Bellanger, who was appointed by the Archbishop; but he gave up the work after two years. Then Father Van Rensselaer took charge and organized the League of the Sacred Heart among them. In 1893, Father Stadelman collected the men, and had meetings every Sunday in the College Hall. Some two hundred members of this Xavier Deaf-Mute Union and their friends assembled in the College to give a reception to Cardinal Satolli, on December 9, 1894. Bishop McDonnell gathered the deaf-mutes of his diocese, and Father Rockwell gave them an instruction every month, with

an attendance of over two hundred. At present, Father Michael R. McCarthy is in charge of the work and gives an instruction on every Sunday—sometimes to the deaf-mutes here, again at Throgg's Neck, or Brooklyn. An excellent paper, called *The Ephpheta*, is published for their benefit, and many plays and social amusements serve to attract them.

The XAVIER CLUB was founded at the close of the year 1889 by Father Van Rensselaer, then beginning his priestly career and work for young men. Its first home was the four-story house, 50 W. 16th Street. The house was very attractively arranged and furnished, and seemed to supply a long-felt need. In consequence, in the course of a month, the membership reached the eight hundred mark. But the Club was not to be left long undisturbed in its comfortable quarters. The Greenwich Savings Bank bought the adjoining property on either side of the Clubhouse and wanted number 50. The increasing membership seemed to warrant a larger building, and accordingly, the two houses, Nos. 27 and 29 W. 16th Street, were acquired, and remodeled to suit their needs, and in the winter of 1891, the Club took possession. The opening address in the first house was made by Hon. W. Bourke Cockran, and it was another distinguished Catholic lawyer, Frederick Coudert, who inaugurated the second. New members flocked to the commodious and beautiful new quarters of the Club, so that the number of members reached nearly two thousand. But this did not last long. There had been a need of providing clubs for young men in different parts of the city, and the question was, could this need be supplied by one large central club like the Xavier, or should there be a number of smaller lyceums. The question was answered by the formation in a short time of a dozen lyceums, which

naturally drew away hundreds of the members. As the fees of the Xavier Club were only six dollars a year, and the expenses of maintaining so large a club house were very great, it was decided to move to smaller quarters, and, in 1895, 205 W. 14th Street was secured and altered to suit club purposes. There, for a third time, the club was installed, and there it is at present, answering the needs of all young men who are interested in a well equipped Club.

The Club acquired a great reputation in the city, not only for the spiritual good it accomplished, but for the social advantages it afforded, and for the prominence its athletic champions have brought to it. Since its organization, hardly a year passes without some new success scored by the athletic members of the "Cherry X."

The Xavier Club is probably unique in having in its membership a body of forty silent members. These form a club of their own, with a special room for their use in which they meet twice a week.

The Fathers of this house, apart from other duties, perform a very excellent work in instructing converts in the faith. Some years there are over a hundred, other years over two hundred, and in one year 239 persons were received into the Church. Many of those were either drawn from the Protestant Ministry, or prominent in the social life of New York.

A. M. D. G.

AMERICAN COLLEGES AND CHARACTER

JOSEPH A. MURPHY, S.J.

Nations are builded of men. Civilizations are temples of which the stones are living and striving and yearning hearts! And only human hearts may know the glory or the pain born of yearning! Cultures have come and grown, and cultures have passed away in the history of man's striving—but only in the history of man. Whatever else of growth and development, of might and majesty, of order and beauty man may share with the other orders of being, in the midst of which he has his dwelling place, this is his prerogative, that he is the only material of which cultures or civilizations or nations can be moulded.

The reasons for this are two, or rather they are two components of one adequate reason, since neither of them could exist alone. The first is that though other bodies may exercise the glory of conscious life, may know and enjoy, their knowledge is tightly hemmed in and confined within the narrow realm of the factual. With man knowledge may peer through this veil of the factual. It may breathe with the very breath of reality itself. His daily bread may be knowledge leavened with that which makes it wisdom. The second reason is that he alone, of all beings which his life contacts, can mould and fashion all other things to his ends as well as mould and build himself. He is the master, if he wishes, not only of his surroundings and the creator of his world, but in a true sense also of himself.

There is a part of him which is perishable as are the kingdoms of lesser dignity. There is that in him which is as caducous, as fragile as clay. It is clay! But

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Note—This article was an address delivered at the Fordham University Convocation of all Faculties, May 12, 1935.

that is not the whole of him or his destiny. And the secret of times and empires, of civilizations and cultures, and of triumphs and defeats lies right there, in that he may build of and for his clay. And the building shall molder and melt away, as perishable as the clay whereof he builded it. Or, he may build of and for the eternal and undying hungers of his spirit and so mould that which is more enduring than time. That which meets the hungers and strivings of his clay, like it, comes and goes. It has its day and passes forever. That which meets the hunger of his spirit? Gather from his past history the part of his heritage which has endured. You will find it is fashioned to beauty and grandeur. It is art and it is glory and it is the fulness of life. It is fashioned of sacrifice, of mastery and of valor; it is fashioned of thought which glows with the light of vision and understanding. It is the fruit of a knowledge which has shed the brutish swaddling clothes, and touched by the alchemy of absolute and unshakable truth shines through the ages in the glowing raiment of wisdom. Man may achieve because, like God, he may dare to be wise. Knowledge which does not mature to wisdom denies man this proper divinity within him. Only wisdom builds that which is eternal. Only wisdom can mould a man. Only of men shall a true nation, a lasting culture or an enduring civilization be fashioned. And character is the measure of a man! There is no other.

In this day of a thousand voices raised to question the lasting qualities of our national life and even of Western civilization, we may well ask: Are we building with that which promises survival? Are we building with rugged strength to repel the destructive forces which have always beaten against the works of man? The question might be worded thus: Are we still building men and moulding character?

That question has been asked by implication in two recent papers. These papers are contained in the Twenty-ninth and current Annual Report of the Carnegie Foundation for the Advancement of Teaching. In one, Doctor Henry S. Pritchett, President Emeritus, bemoans some tendencies in our present spirit of government against which he warns in the words: "No government can lift from the shoulder of the individual his responsibility to meet the risks of civilized life without destroying that spirit of independence and manliness which is the vital principle of a republic." He might have added, of any government. In the other, Doctor Walter A. Jessup, the President, considers the survival of colleges, declaring that "many of them will lose ground and some of them will disappear. Many of them will be unable to get on without the spur and whip of specific and more or less mechanical standards to which they have become accustomed. *** Survival will be conditioned by intelligent leadership, high morale and the courage to be sincere with the students by selecting and educating them only in the field of institutional competency and in that field doing a genuine and significant job."

We find in these quotations a doubt voiced concerning two agencies necessary for man's well-being. A doubt of the effectiveness of governmental measures to build a nation and a doubt of the efficacy of our education to build manhood, for the failure of higher learning will necessarily pass down through the whole field of education.

These two, government and education, are linked in this work by nature's welding. For, though man finds within himself forces by which he may meet and conquer all the adverse slings and arrows of fortune and build himself a lasting city, those same forces may likewise work his undoing. Nature has

not fitted us with the equipment found in the kingdom of the brute, innately adequate to the accomplishment of the best within us. To us that comes only through training. Unlike the brute, we are complexes of forces which can clash and war upon each other and so dissipate the very possibility of achievement. By them man may be well or ill-disposed because they of their nature can be variously disposed toward various objects, some of which make for well-being and some for ill. And so it is that in the adjustment of each to each and all to the perfective good of the whole man which they compose lies the key for the successful achievement of all that is worth while in human endeavor.

That is what education is in its proper and only adequate sense. For the development by which these latent powers are matured to the fruit of manhood the State must look in the modern complexity of life not only to the home, but in large measure to the colleges and universities. They are the necessary helpmate of the State. Moreover, the State has a right to expect that the colleges—some of which she leaves tax-free, others of which she supports by government funds—should be helpful, certainly not harmful. The State has a right to expect that they should supply the nation with the developed man, the stones fitted and fashioned for the building not made with hands. The State can ask no less.

If the American College is failing to discharge this duty it is not because she has been a willing traitor. One glory must be granted her. She has been earnest almost to the point of fanaticism. In the work of higher education she has multiplied equipment, extended surroundings, refined and amplified physical apparatus, poured out huge sums of money. Better still, earnest and ardent men, seeing in her cause the opportunity for

service, have taught with inspiring enthusiasm and unflagging devotion. Spiritual resources have been expended lavishly so that the young have been fired to emulate as students the dedicated lives of teachers marked by an unselfish scholarship instant in the pursuit of learning. By and large, the growth of the American College has been one watered and fostered by intense devotion to intellectual training. That, in the estimation of all, is characteristic of the life of the American College for the last fifty years.

In the face of all this, why do we find the judgment being passed by these devoted men themselves that the fruit of it fails to warrant the vast outlay? Why do we find voices asking whether they are to survive or not? What does Doctor Jessup mean when he says that only those colleges which know their function and do a "genuine and significant job" will go on to survive the general test to which all are subjected in a time of crisis and of financial stringency and economic disaster?

It is my purpose to try to answer wherein the weakness lies, and by an analysis of that failure and of its cause to restate in a simple formula, if I can, the job and the spirit of its doing which alone can justify the very existence of the American College with the expenditure of human life and the lavish outpouring of huge resources which its survival entails.

The college is rightly the home of the man in the making! If it does not understand clearly that goal and objective of its endeavors it ceases to be a capable instrument. It still remains a truism that the proper study of mankind is man. The proper purpose of higher learning, as of all education, must ever be the fuller living. It is the making of the fullest measure of a man humanly possible. It may not make its

objective merely research, if that costs us the true interpretation of human living. It may not foster method for method's sake, if devotion to method gives wrong values to thought and to the content of prevailing ideas. It dare not be knowledge for knowledge's sake wherein consistency of theory is allowed to flaunt on the stage of borrowed trappings which belong only to true wisdom. Such development deprives the student of the power to estimate rightly the value of the ideas which are the fruit of wisdom. It strips him of a proper interpretation of reality and of self. It may not, even by silence, give wrong emphasis to the content of human knowledge, for the planning and the prosecution of a man's life depend on the relative value his judgment gives to the various objectives towards which he strives. His judgment of those relative values depends much on the coloring given to them by the emphasis and even by the silence in regard to them by which he has been habitually impressed. All of this is true since development may be unsound as well as sound. Wrong methods and wrong emphasis will be the necessary consequence if we either lose sight of that truth or fail to vision and understand in what sound development consists and what is the best in human living. And it may be well to note that, though God or human law may forgive the mistakes of ignorance, nature never does!

For fifty years there has been a tendency to wrong emphasis permeating the atmosphere and spirit of many institutions of higher learning, a wrong emphasis which leads to four paradoxes. In the first place, no one can deny that the immediate objective of education stressed and stressed again has been the utilitarian one. Right enough. We are a practical people. And education must be practical. But the

utility motif in our program has almost begun and ended with the preparation of the student to meet the economic necessities of himself and of the social units to which he belongs. Only the overemphasis of this motif could bring into existence, either in a teachers' college or anywhere else in the world, Snedden's *Economic Determinants of the Objectives of Education.*

In the same spirit specialization has been stressed and the narrowing of the student's field of intellectual training. Research resulting in mere compilation and systemization of factual data has been cultivated, and all this has been begun before the mind so formed had been endowed with the breadth of knowledge which would give power to interpret the value of the mass of information so painstakingly gathered. This is a wrong emphasis because it is the beginning of a dissolution of man. Livelihood is a necessary objective, but the making of a livelihood is only one of the rôles in which man must play his part; it cannot be the whole of living. It is a paradox to fit man for a livelihood if by that fitting he is unfitted to live!

A second wrong emphasis has been in the pursuit of a positive scientific knowledge. This overemphasis has created a tendency to ignore, if not to deplore, knowledge that does not bear the earmarks of the scientific method. I will not pause to discuss what is obvious, namely, that to subordinate ends to means is the part of folly. This exaggeration of the place and value of method in human learning at the expense of content has given birth to a second paradox. I may put it this way. The spirit of science and of scientific research is a laudable response to a natural law of thought by which we are impelled to try to reduce multiplicity to a simplication which unity gives. Yet

my point is, that by exaggeration of the application of that law science has broken the bonds of union between, and lost sight of the subordination and correlation of, the complex tendencies which are man. The paradox is that in trying to reduce all phenomena to a unity it has destroyed our conception of the unity in the powers of man himself, where the parts can properly operate only as parts subordinated to the man as a whole. It has broken that unity by treating man as a knowing machine to the neglect of other tendencies which must be developed in harmony with his intellectual training. There is a graver destruction wrought by it because of the more compelling grandeur of another unity which it has broken. It has destroyed the very unity it sought, the unity of truth possessed! Searching for unity in our knowledge of things we have destroyed man's conception of the bond by which all things are linked in a unity of origin, of destiny and of oneness of truth. Even the truth we possess by it is possessed out of perspective, with wrong dimensions and wrong proportions, and to that extent it is untrue; it is error; it is not knowledge.

To do that is to do neither a genuine nor a sincere job. The need to correct the mistakes in higher education which this wrong emphasis has developed is recognized in the words of Professor Merriam, of the University of Chicago, addressed to the Centennial Convention held in 1932, at New York University, on "The Obligation of Universities to the Social Order." "It is a responsibility of the university," he declared, "to make certain that science as a method, with its results, is brought into its true relation to other phases of knowledge."

The third point of emphasis, which I suggest is a wrong emphasis, has to do with ideas. The history

of man has been one of a restless seeking after truth. Human minds have with brilliant endeavor through the centuries tried to pierce the seeming of things that they might interpret man and the universe of which he is a part. Much of that endeavor, brilliant and clever it is true, has ended in a failure to add to the sum of man's wisdom. The results of those endeavors, in so far as they reach the dignity of a system of thought, we call philosophy. It would be strange if in that long history of groping, wherein man is faced by a thousand questions concerning the meaning of things and wherein he must strive to bring them into a unity of understanding, both self-consistent and satisfying, it would be strange, I repeat, if there had not arisen various systems of philosophy. Indeed it has been so.

Some misinterpret and misrepresent what things are. Such systems, however brilliant, however rich in the marks of genius, must be damnable. For in our interpretation or in our misinterpretation of man and reality are imbedded all the mainsprings of motive by which we steer our course and by which we build for weal or woe. Ideas, in this sense, are the dynamos of human effort by which we surpass the brute and by which alone we can build our lasting city. Ideas set for us standards, values and the impelling force of motive to give those standards and values effectiveness. They can be, and have been in man's history, more destructive than all the wars ever waged. They cannot therefore be treated as a matter of indifference. To propose them as all of equal value or to make the measure of their value the brilliance or the genius of their conception is to ignore the tremendous power within them both to enslave and to set free. They lift us beyond the shackles of time because they lead us beyond the factual into the light

of unfailing truth, or they condemn us to a level below the brute world and lead to a darkness in which we perish. Those we embrace must be sound! So alone can they give us wisdom. They must be compelling! So alone can they give us vision. They must be fraught with dynamic energy! Only so can they give us power that leads to the valiant life.

This third wrong emphasis comes from treating ideas and systems as a matter of merely academic interest. The attitude of the American College has largely been to measure them by their brilliance and not by their truth, when it has not reduced them all to a dead level of importance. That, I suggest, is the pursuit of the history of man's thinking at the cost of failure to impart to the student the power of thinking. This massing of information about ideas in an immature mind is the informing of a mind to the neglect of its forming! It is the implanting of ideas to the destruction of ideals. It is the divorcing of knowledge from every value that gives knowledge worth. It is the breaking asunder of another link of union, that which unites man's knowledge to action and to achievement, and it deprives man's mind of truth which is its proud objective. Such a policy necessarily results in leaving man stripped of all the principles by which he may plan wisely, and with vision, the way of achievement, and it leaves him empty of the power to walk that way with valor. To leave him so naked is to rob him of that which makes him truly a man—character. For character consists in the indissoluble wedding of vision with valor!

One has only to read the catalogues of the modern American College to see that these are the objectives pursued with an almost exclusive emphasis. Almost every step taken for a generation in the development of methods and the requirements in curricula has been

calculated to perfect and make uniform the more general spread of that accomplishment among the students. We have been intent on the making of scholars. We have changed, or attempted to change, the material of nations and of civilizations!

It is not a fact that in seeking knowledge we must be fearful of truth. The third weakness just analyzed would have that a fact. Yet it is only the necessary and logical outgrowth of a fourth wrong emphasis and a fourth paradox. I mean the wrong emphasis and the paradox of a silence that is more loudtoned than all the speech of men. It is the negation of value by the mere refusal to affirm or even to consider that value! It lies in the emphasis given to many things of little import by constant treatment of them and by zeal for their pursuit, while matters of greater value and moment are damned by silence. These are ignored as if they were only the stuff of which dreams are made, and as unreal. Carry that policy through consistently before the opening mind of youth and youth will grow not to ignore but to deny the validity and the reality of all the field to which that silence is applied. Such a silence has been maintained with regard to absolute and fundamental truths without which no proper interpretation to man of himself and of his relation to all things else is possible. It has been maintained in regard to the possibility and the prime necessity of a moral integrity by which his conduct is, and is known to be, a matter of his own responsibility and within the power of his own mastery. It has been maintained with regard to truths which first emancipate his knowledge from the shackles of fear, and then set free his will teaching him the power within him to act ruggedly in accord with his emancipated knowledge. It has been maintained in regard to dynamic truths which release the

one sustaining force of human action, the will to happiness, that fulfilment of the hungers which are otherwise but man's tragedy of travail and pain. Yet all of these, the validity of which this silence has denied, make for the two ingredients of character which when lost, all else is lost,—manhood, culture, civilization! The two possessions of his spirit, wisdom and integrity, vision and valor!

Wisdom, untranslated into action, that is without integrity, vision which remains vision and is not wedded to valor in living the vision, must perish,—and man with it. Character demands that the power of domination within man must be trained to reject momentary satisfaction if it does not fit with the deeper hungers of his spirit. He must reject the seeming good for the truer satisfaction found only in the abiding and the real. That means a power trained to bring into harmony all of the divergent impulses of strong desire which, unharnessed, dissipate the waters of the well of satisfaction and build only broken cisterns. Sacrifice for the sake of sacrifice only, self-denial that fails to enrich the self-denied, disappointment which must end in disappointment and delusion or which makes content but a visionary thing of gossamer, is less potent to dam the floods of the human energies of desire than is a spider-web to stay the whirling momentum of the most fiery and fastest sun. If sacrifice of satisfaction is to be made, and we know that in every individual life it must be, it can only find its warrant to move our will to embrace it in the knowledge that otherwise all satisfaction will be lost. If self-denial, never easy, must at times be practised, it can only be to guard self against the denial of self itself. Altruism, by another paradox, must be mothered by egotism in its highest sense, the egotism of the man

complete! It must be fostered by motives strong enough to overcome that other egotism which is an enslavement to desires. You will never do that with negations. You will never do it with ideas that have grown to possess merely academic interest. Take from man the will to happiness or take from his mind the vision of it as a goal of hope and you have not only a mind but a will diseased! And who shall minister to it? A healthy will can only be one instant and unswerving in the pursuit of personal happiness. No other motive can suffice. That is where valor is born.

This means that valor without vision is impossible, and that integrity was never found save in the home of wisdom. The college, to do its job, must train not only for scholarship but to knowledge which can mould and motivate valor. Such is the knowledge we call wisdom! It is knowledge charged with vision! It is of the utmost importance then to know what are the truths contained in that wisdom.

Knowledge is not wisdom if it be uncertain. Knowledge is not wisdom if it does not contain a dynamic grasp on a goal of human happiness. To be wisdom it must know that goal as a reality and a thing actually attainable. Knowing in what that goal consists and the powers by which it is achieved, wisdom has a measure by which human life is clothed with beauty, the beauty of value. It possesses the knowledge of standards of conduct no longer confused and chaotic, but clear and ordered to an integral pattern and dynamic to harness the flood of human desire by directing it mightily through an open channel to the accomplishment of the best, and therefore, of the abiding. A code of conduct or a set of standards can be no more deeply rooted than conventions if human wisdom cannot reach beyond the factual and the

phenomenal to the true reality, the absolutes. Seneca told us this centuries ago when he said that the art of living differs from other arts, such as dancing, in this, that to the dancer the knowledge of dancing is all that is requisite; that known, nothing is wanting, because dancing does not belong to the whole of life; whereas valor, the valiant life (*virtus*) involves the firm and clear knowledge (*scientia*) both of itself and of all things else. It is an art, the practise of which demands that we estimate correctly all things, and leaving fads and theories aside, seek to understand exactly what things are, not what they are called.

That is wisdom, worthy of the name and worthy of man. To deprive man of it by the four errors which we have been analyzing is to unmake a man. It re-ligates man through his Divine gift of knowledge and re-binds him through the moral integrity of his conduct to the Eternal Reality to which his very physical existence is transcendentally ligated. It prevents the breaking of the unity of man's allied powers, and it holds firm the bond which sustains him above the nothingness into which all other visible agents pass. It makes him a realist instead of a dreamer, in making his ideals real! Whether on the plane of the natural or on the plane of the supernatural, that is the verbal as well as the real meaning of Religion! It gives the possession of vision. It gives trained intelligence at its highest, not the pallid intellectuality of inhuman agnosticism. It gives integrity, the vibrant will to win and to achieve the highest, not the sickly cowardice of a more than inhuman pessimism. It is the will to live life fully. Religion, on the intellectual side, is the possession of the whole of truth. On the side of action, it is the possession of the best in accomplishment. That is what this silence has destroyed.

I suggest that these four errors of wrong emphasis are largely the reason for the doubts being expressed as to the value of the results obtained in our seats of higher learning. They have turned the objective of man's study into everything except the proper one, man himself! They thereby deprive us of the materials of manhood. The more thoroughly they do the job, the worse it is, for the whole job is wrong. No matter how long they can draw on resources of wealth to survive, they are decadent by consequence because they contribute to the more complete and hurried decay of the nation and the civilization of which they are a part.

Colleges guilty of these errors cannot hope to survive, for if such errors continue to have a place in our life, then colleges and civilization and nation must be swept away for the utter want of the materials that go to their making! The only reason why guilty colleges have lasted so long is that the full force of these errors has not as yet had time to overcome completely saner principles of sound development and of human living which still leaven the mass of men as a heritage from a less cowardly and a clearer-thinking age. We are still the debtors to Religion on the supernatural plane with its clarity of vision, white with the light of Divine Word Who is the Wisdom of the Father, and with its sublimity of motives, red-hued in the Blood of Our Martyred God to make that vision pulse with human power. That has kept reason unshaken on her throne as the queen of human knowledge! That has kept will dominant to rule its myriad subjects of strong impulse and human desire!

Is there then a way in which the results of science can "be brought into true relation to other phases of knowledge," in the words of Professor Merriam?

The only possible way is to retrace the steps by which this spirit has been brought through long years to the position it has occupied. On the intellectual side its genesis is historically clear, whatever the motivating causes which gave it birth. That intellectual parentage is one which is fast losing caste. Its barrenness of all worth and beauty is being made clear by the sincere efforts of intellectual leaders in many parts of the world who seek a mother of thought more fertile in human dignity. It is the Subjectivism and Idealism of a pale and bloodless intellectuality fast passing away. It began its work by removing from our certain knowledge the secure grasp on final causes to strip them of all reality and of all cogency. Taking from the scope of knowledge the prevailing influence of purpose, it necessarily also denies any validity to the concept of formal cause and of form, such as could give us an insight into the nature of things. Formal causes without final causation are an impossible concept. And if natures are a formless thing they too become impossible to understand. They neither have nor merit to have interpretation. You cannot mould the formless or know how to fashion to perfection that which suffers no form to be perfected.

Human knowledge, which must go on seeking or die, turned then to the investigation of causes purely in the category of the efficient. That is to be blind to the further absurdity of trying to interpret agents in terms of a power to do, which power, lacking form, has no determination to the doing of it and, lacking finality, has nothing to do. The clear transcendental relation of these inseparable realities, Finality and Form, was given to the wisdom of man centuries ago! Subjectivism ignored it and rendered it vain. It must be brought back to its rightful place in the key posi-

tion of human thought before any vision can again tell us what man is by pointing out to us the sublime purpose of his being. The restoration of that concept of purpose will restore the measure of "Form," the thing in human worth which makes us men capable of building what will endure. That restored, we can again weigh ideas and systems in the scales of lasting truth. There is no other criterion of values!

Thus only can the bonds of union be restored; the union of man's knowledge with the reality it mirrors; the union of man's will through this knowledge with the permanent values and abiding standards which can set it in the way of achievement as against disintegration. Reunion of man by a moral bond of his mind and will to partner his physical bond with the Alpha and Omega of all that is,—that and that only can break through the darkening wall of the emphasis by silence which has destroyed in the sons and daughters of American Colleges what President Sprouls of the University of California has well called, "a sensitiveness to the issues of religion," and has left in their mouth of hunger only the bitter taste of futility and defeat.

Can it be done? Can those steps be retracted along the road back to the vision and valor of a brighter and better day which has become like an almost forgotten memory of our childhood? The way we have traveled to this darkness is a long one. Each step back to security is difficult even for the fresh and the strong, whereas we are weary and we are weak. History tells us, with no hesitating voice, that the steps are so difficult that the difficulty has never, in all the long story of man's seeking, been overcome whenever reliance had to be placed on merely natural powers of mind and heart. Religion and religious issues which have been purely on the natural plane

have never prevailed against the destruction wrought of ignorance and weakness. Left to his native powers alone man's hold on these fundamental truths which are the warp and woof of character has always been a loosening one, and man has always gone down in decay.

There is the call to us, members of the Faculties of Fordham University! There is the call of the Nation's need and of man's dire necessity! We, members of the Faculties of this largest Catholic University, have that by which we may develop method and intellectual training and ideas and the spirit of science and scholarship without fear of the grave error of this emphasis, secure in the consciousness that intellectual pursuit, carried to its highest, need never gravely err. Because He Who is Eternal Light has stooped to bolster our feeble minds by the supernatural gift of His Own Unerring Vision; because He Who is Eternal Might has by gift of a Father's love buttressed our failing wills with an integrity by which we are His sons. While we must recognize our shortcomings and the handicaps which scanty material resources impose, and even our sins of omission on the side of scholarship, which we must strive to correct, we are abundantly rich in those spiritual resources by which can be built the lasting city of True Learning, of Enduring Culture and Imperishable Civilization! And the portals of entrance thereto are the gates—Wisdom—Vision—Integrity—Valor! And in the centre high above rises the Tower of Character. Man-made, God-like! And the foundation thereof is in a Virgin's Womb—God Made-Man, THE CHRIST!

A. M. D. G.

THE BEGINNING OF JESUIT EDUCATION IN THE PHILIPPINES

WILLIAM C. REPETTI, S.J.

INTRODUCTION

Jesuit education in the Philippines has had a long history and has enjoyed a high reputation, and yet the beginnings of that work have not received sufficient attention. There is nothing at all adequate on the subject in English and the accessible Spanish histories leave much to be desired. Hence, the object of this article is to set forth in English an orderly and clear account of the inception of the College of Manila and the College of San Jose.

The first Jesuits of the Philippine mission left Acapulco, Mexico, in company with a group of Franciscans and Monsignor Domingo Salazar, O.P., the first bishop of the Philippines. The Jesuits were Father Sedeño, superior, Father Alonso Sanchez, and Brother Gallardo. A scholastic who had reached theology and who was a brother of Suarez was also in the party but died a few days after leaving Mexico.

Father Sedeño had been, at one time, rector of the German College in Rome; was one of the pioneers on the Florida mission, later, one of the pioneers of the Mexican province.

The ship carrying the party was forced to make port on the east coast of Luzon and the missionaries made their way by coasting and on foot to Manila where they arrived in September 1581. For about three months the Jesuits were guests of the Franciscans. Father Sedeño then acquired a bamboo and nipa house in Laguio, a barrio of Manila. All available evidence indicates that Laguio was the section now occupied in part by the Meralco company. The bound-

aries may be roughly given as embracing the section of present day Manila which is south of the Ayala bridge, between San Marcelino street and Pasig river.

The choice of this location seems to have been influenced by Father Sedeño's desire to work directly for the Filipinos, although there was a general instruction of Father General for all of the Indies that Ours were not to act as parish priests.

In 1587 the Jesuits left Laguio and established themselves in the city proper. The location which they acquired is the site now occupied by the barracks of the 31st Infantry, U. S. Army.

PART I. THE COLLEGE OF MANILA

The first band of Jesuits was essentially an inspection party, for after two years we find Father Sedeño prepared to write to his superiors that he was in favor of withdrawing from the Philippines because there did not seem to be any opportunity for Jesuit activity. The bishop was informed of this decision and he immediately took steps to induce the Jesuits to remain. He wrote a long letter to the king, highly praising the Jesuits and emphasizing the need of their presence, and suggesting the founding of a Jesuit college. The governor and Father Sedeño also wrote to the king on the desirability of a college. Father Sedeño took advantage of this opportunity to tell the king what was wrong with the Philippine colony, ascribing most of the ills to the avarice of the governors.

The king was favorably impressed by these petitions and issued a royal cedula at Barcelona under date of June 8, 1585, in which he ordered the governor and the bishop to discuss ways and means of establishing a college in Manila. The governor replied that he fully approved the project but no resources were available for it unless the king sent aid or ordered

such aid to be sent from Mexico Without waiting for any formal establishment Father Prado, who had arrived in 1584, began teaching some theological subjects.

The question of a foundation seems to have been broached to Captain Esteban Figueroa as early as 1586 because Father Sanchez mentioned the point to Father General when he arrived in Rome.

In 1589 the house in Manila was given the title of "Collegium" and when this news reached Manila Father Sedeño was henceforth styled "rector."

In 1588 the Manila Audiencia sent to the king an unfavorable report regarding the establishment of a college in Manila. After this there is a silence of seven years. On August 15, 1595, the question was reopened in Manila when our Fathers presented to Governor Luis Dasmariñas the royal cedula of 1585. He was favorably disposed and on September 5 provisionally accepted the petition of the Society and assigned 1,000 pesos for the work and granted the use of the royal title and arms. This was all tentative, pending a final arrangement with the bishop, subject to royal approval. The school thus inaugurated was for the education of Spanish boys. These arrangements underwent a change in less than a year. In November 1595 the college received substantial assistance from Captain Esteban Rodriguez de Figueroa. He settled on the college an income of 1,500 pesos a year, gave a band of negro musicians, and obligated himself to pay the debt of 6,000 pesos which was being carried by the house and church. The money received from Figueroa was used for the education of Spaniards and the government aid was expended on the class of Filipinos. This latter work was more in accord with the desire of the Jesuits, was favored by the king, and Morga practically asserted that the

Filipino boys in our school would be hostages for the safety of the Spaniards.

Father Diego Sanchez reported to Father General that a class of Latin for boys and a class of Moral Theology for the clergy had been opened in 1596. Father Montoya was the Latin teacher.

In June 1598 Father Prado, the Vice-Provincial, reported that there were thirty students in the Latin class during the preceding year. He ascribes the low number to the commercial and militaristic spirit of the colony. The Filipino boys were taught reading, writing and singing.

In May 1598 the students gave a reception to the newly arrived bishop of Nueva Segovia, Don Fray Miguel de Benavides. The program included declamations and Latin epigrams and eulogies.

In 1599 the government subsidy was discontinued because of the diminution of the fund set aside for instruction. Nevertheless Governor Tello urged the king to find another source of income by which the Jesuits could continue their work. He said there was necessity for a sum sufficient to build a seminary and provide 1,000 pesos per year. The governor repeated his request in 1600 and again in 1601.

In the meantime the school was carried on by means of the Figueroa donation. This institution was the college of Manila, which later received the status of a university with power of granting degrees, and is not to be confused with San Jose college which came into existence on August 25, 1601.

PART II. THE COLLEGE OF SAN JOSE

In 1599 Father Dirgo Garcia arrived in Manila in the capacity of Visitor of the Philippine Vice-Province. He commenced his work with the visitation of the college of Manila, setting aside a definite section as

a novitiate. He then visited Taytay, Antipolo, the Visayan missions and Cebu. Returning to Manila he made his residence at Antipolo. He sent instructions from there to Father Pedro Chirino to initiate measures for the establishment of a college in Manila. He desired to have an institution established on a satisfactory and permanent basis, ignoring the act of September 1595. Father Chirino approached the governor, the Audiencia, and the ecclesiastical and civil councils and found all of them favorably disposed towards the project. Some of the prominent people of the city had sons who were growing up uneducated for the lack of a suitable school. In view of the propitious attitude of the authorities a house next to our residence was prepared for the new school. Father Luis Gomez was designated rector of the new college which was to be known as San Jose because of the special devotion which Father Garcia had to that saint. Father Gomez applied for the necessary licenses and that of the Ordinary was as follows:

"The cantor, Santiago de Castro, Provisor, Judge and Vicar-General of this Archbishopric of Manila, for the Dean and Chapter, *sede vacante*; For as much as Father Luis Gomez, rector designate of the College of San Jose, has made a report to me, that the Fathers of the Society of Jesus, having seen the necessity existing in this city of instructing and training the youth in good manners and letters, have determined to found and institute the said college for the said purpose, and to train ministers of the gospel of which there is great need in this land, and they ask and petition me to give permission for the foundation and institution of the said college, in which mass can be said. And for my part, having seen the said petition to be just and for the service of the Lord as it states, to that extent I give permission to the said religious

of the Society of Jesus and to the said Father Luis Gomez, to found the said college of San Jose for the said purpose, and permission is given to say mass, on condition that the place selected be suitable and properly prepared as required. In testimony of which this is signed with my name, sealed with the seal of the holy church and witnessed by the undersigned secretary. Done in Manila, August 25th, 1601. The Cantor of Manila.

By order of the Provisor, Geronimo Alcaraz."

The authorization of the civil government was as follows:

"Luis Gomez, rector designate of the College of San Jose says: 'The Fathers of the Society of Jesus seek to found and establish in this city of Manila a college where well-born young Spanish youths may be brought up in virtue and learning, because of the necessity existing to create ministers of the gospel well known to be wanting in this land, for which purpose the said college is needed, and also to erect a chapel and altar where mass may be said and divine service celebrated, for all of which permission has been granted by the Provisor of this Archbishopric and which I herewith present.

"'I pray and request your Lordship to grant your consent and license for the foundation and institution of said college for that purpose.'

"In the city of Manila, on the twenty-fifth day of August, 1601, Don Francisco Tello, Knight of the Robe of Santiago, Governor and Captain-General of these Philippine Islands and President of the Royal Audiencia, where he resides, having seen the petition of Father Luis Gomez, Rector designate of the College of San Jose, asking me to give my consent to the foundation of a college where various well-born young Spaniards may be brought up in virtue and learning,

owing to the need felt of ministers of the gospel now wanting in these islands, and having seen the permission granted by Santiago de Castro, Provisor, Judge and Vicar-General of this Archbishopric of Manila, and the other requests made by said Father Luis Gomez and the Fathers of the Society of Jesus in order that they may found and establish said college, as is declared and contained in the license issued to that end by the said provisor, it was so ordered and signed. Don Francisco Tello.

"Before me, Gaspar de Acebedo."

Antonio de Morga, in his excellent work *Sucesos de Filipinas,* makes the following references to the two colleges of the Society:

"The college of the Society of Jesus is located near the fortress of Nuestra Señora de Guia; it has twenty religious of the order, with a good house and church of stone, and scholars of latin, arts, and cases of conscience. Next to it is a college and convictus, with a rector, for Spanish students who wear gowns of tawny-colored frieze with red facings."

The new school of San Jose was intended, as we see, for the Spanish boys of the city, distinct from the college of Manila.

Having obtained the necessary authorizations, a day was set for the formal inauguration of the college. Colin tells us that the governor and the royal Audiencia, the provisor and vicar-general, some capitulars, the orders and many others of the best people assembled in the chapel of the houses which had been prepared for the college. Capes and scarfs were given to Don Pedro de Tello, nephew of the governor; to Don Antonio de Morga, son of the senior auditor of that name; and other sons of the principal citizens of the town up to the number of thirteen. Mass was celebrated by the archdeacon of the cathedral, Don

Francisco Gomez de Arellano, who afterwards became dean. The collegians recited two speeches, one in Latin and the other in Spanish, in which with elegance, gravity, and in a pleasing manner, they declared the reason for the undertaking and the end of the foundation, and the profit which could be promised to the community from it. They were received with general applause. Then many persons went through the house, and admired the neatness and fitness of the lodgings, beds, and desks, and the good order in everything.

Father Chirino, who was a participant in the event, could give more details, as for example, when he tells us that the collegians wore capes of husi, which was a smooth cloth like goats-hair cloth, dyed a violet color, and scarfs, with colored facings, down to their feet. Young Tello and Morga served the first Mass.

After the college had been inaugurated Father Visitor made an inspection of it. He gave the collegians a set of rules and an order of time and established necessary regulations for the entire house. The number of students soon increased to twenty, which for a beginning and in a country so new, and filled with a military and mercantile spirit rather than that of letters, was not to be esteemed lightly. Each student paid 100 pesos a year for board and other expenses and this was administered by the procurator of the college.

In spite of Father Garcia's intention, according to Father Colin, of founding a college on a firm basis, lack of finances was a handicap. This obstacle was overcome a few years after the establishment by the acquisition of the Figueroa legacy.

The question of an endowment by Figueroa had been considered as a possibility as early as 1586. In 1591 and 1592 Figueroa had been favorably impressed

by the influence of Father Chirino on the boys of Tigbauen and Arevalo in Panay, and in 1596 the college of Manila received substantial aid from him, as we have seen.

Before leaving Oton in April, 1596, for the conquest and colonization of Mindanao, Figueroa drew up his will. The will was dated March 16, 1596, and after a formal preamble about his parentage, and sound mind, and making a profession of faith, it continues:

"And inasmuch as, which may God forbid, some of the said my children may die before reaching the age necessary for making a will, it falls to me as their father and legitimate administrator, to make a will for them. In such case availing myself of the said faculty, I order and command, if the abovesaid should happen during the lifetime of their mother, the said Doña Ana de Oseguera, the latter shall hold and inherit the goods and property of the one who shall thus die, and with both the third and the remainder of the fifth, shall be done what shall be stated hereinafter. If the said Doña Ana de Oseguera shall die, and the said my children, or either one of them without leaving any heir or descendant, then the property and their legal paternal and maternal portion, and the profit and income from it, shall be used to found a college, in the manner hereinafter stated. The same must be founded, in case that said Doña Ana de Oseguera is living, from the said third and the remainder of the fifth. For if either one or the other of the two casualties occur, a house shall be built next the Society of Jesus, of the city of Manila, sufficient, and which shall be used, for a college and seminary for boys, where all those may enter who desire to study the first letters in such seminary. I request and charge the provincial, at the time, of the Society of Jesus, to take it under his care and to give to such

boys sufficient teachers for it. That part of the said building that shall be unoccupied shall be rented, for the support of said children and youth. The said father provincial shall be patron and administrator of said college."

Father Chirino's description of the Figueroa will gives some details not found in others.

"When the governor of Mindanao, Esteban Rodriguez de Figueroa, sailed from Oton with his fleet, he made his will in which he named as heirs his daughter Margarita de Fiegueroa, who afterwards married Don Juan Tello, brother and successor in the primogeniture of Governor Francisco Tello, and posthumously, the child whom his wife, Doña Ana de Oseguera, then pregnant, afterwards bore, and who was named Dona Juana. She died while still a young girl, with her uncles Captain Andres Duarte, ('twenty-four') of Xerez, in the loss of the ship 'San Antonio,' in which Father Leonard Scelzi was traveling; all of whom were going to Spain. The father of the two girls made a pupillary substitution in the will in favor of the college (although it was not founded on that legacy, nor was it founded on the expectation of it) ordering that if either of them died while still of pupillary age, her inheritance was to come to the Society of Jesus to found a college. Donna Juana having died, the seminary of San Jose obtained her inheritance with which it was able to support more students than before."

We see that Father Chirino emphasizes the fact that San Jose was established in full independence of the Figueroa legacy. The loss of the "San Antonio" occurred in 1604 and the first steps for the acquisition of the Figueroa legacy were taken by the Society in June, 1605.

Subsequent to 1601 the Society had two institutions

of learning in Manila, the college of San Jose and the College of Manila which later became the University of St. Ignatius.

PART III. THE COLLEGE OF CEBU

Father Antonio Pereira came to Manila in 1593 with a delegation of the leading citizens of the island of Siao to solicit aid from the Spaniards against the Mahometans who were threatening the Portuguese holdings in Maluco. When the delegation returned home Father Pereira remained in the Philippines to keep the matter before the attention of the governor. In August, 1595, Father Pereira went to Cebu and, at some time during the remainder of the year, commenced a small school in which he taught reading, writing, arithmetic and good manners. When he returned to his mission in Maluco in January, 1596, the work of the school was carried on by Brother Garay. The school continued under these conditions until the arrival of Bishop Agurto, the first Bishop of Cebu, in October 1598. When he came from Mexico there were two Jesuits on the ship, Father Luis Gomez and Francisco Vicente Puche who had been ordained deacon. The bishop was so favorably impressed by the talents of the two men that he made a strong appeal to the Vice-Provincial to send them to Cebu. Puche was sent and Bishop Agurto ordained him to the priesthood as soon as he attained the canonical age. Father Puche was put in charge of the school, and at the request of the bishop the curriculum was increased by a class of Latin grammar. To make an appropriate opening of the class and to give a proper welcome to the new bishop the students presented a play which Father Puche had written while on his way from Manila. The performance lasted three hours and was well received. Shortly

after the school had received the new impetus of the bishop's favor steps were taken to obtain the assistance of a royal grant. This involved reports and interviews and testimonials and presentations to the king which dragged on over several years.

In 1607 the generosity of friends put the college in such condition that it was no longer necessary to press the appeals for royal aid.

Having thus set forth the inception of the first Jesuit educational institutions in the Philippines, the history of their development will be left for another paper in the future.

A. M. D. G.

Obituary

FATHER FRANCIS SINDELE

1865-1936

On Sunday, February 9, at five o'clock in the afternoon, Father Francis Xavier Sindele, S.J., was called to his eternal reward while performing his duty as Chaplain of the Buffalo Hospital of the Sisters of Charity. His death was sudden but the long years of devoted service to the sick and dying, constant fidelity to the observance of rule. and years of toil in the classroom and the pulpit leave no doubt that he passed the final examination *"magna cum laude."*

Father Sindele was undoubtedly the best known and the most beloved priest in the Diocese of Buffalo. Here he spent his boyhood and most of his life as a priest. Each day for 35 years he visited a local hospital of which he was Chaplain and brought patients a word of cheer as well as the consolations of religion. Each afternoon at exactly 4:20 he made his way to the hospital and visited the patients until time for dinner. Each morning he left the college at 5:30 to say Mass at the hospital, to give Holy Communion to the sick and to console those who were preparing for the crisis of an operation. For the rest of the day and night he remained at the College ready for any emergency that might arise. He did not spend his time in merely waiting, however, for as teacher and Spiritual Father he always found plenty to do. Indeed he considered his duties at the hospital merely as a kind of spiritual recreation and he neither asked nor sought for any other.

While there are thousands who have a loving memory of Father Sindele for the spiritual benefits he brought to them while they were ill, there are other thousands who recall the devoted priest as an educator of outstanding ability. Born in Buffalo on June 9, 1865, he was educated at St. Ann's school and Canisius High School and took the degrees of A.B. and M.A. at Canisius College. He chose medicine as his life's work and studied two years at Niagara Medical School before he realized that he was in the wrong place. Toward the end of his second year of medicine he applied for admission to the Society of Jesus and was received on October 2, 1887. He did not, however, lose his interest in medical science for by reading and questioning doctors, he kept up with the progress of the science until the end. Many a young doctor consulted him before advising a patient and many a patient asked his advice as a check on the doctor. However, as he advanced in the Society, he developed a taste for Oratory and made that his life's work. Father Sindele made his novitiate and Juniorate at Blyenbeek, Holland; his Philosophy at Prairie du Chien, Wisconsin; his regency at John Carroll University, Cleveland; his Theology at Valkenberg, Holland, and his Tertianship at Brookland, Ohio, where he served as Socius to the Master of Novices. During all this time he had devoted his spare moments to the study of Rhetoric and the practice of preaching so that when he arrived in Buffalo in 1900, he was fully prepared to take over the teaching of Rhetoric. He soon proved himself to be an able but exacting teacher. His students were made to work as hard as he had worked but strange to say, every young man who came under his influence whether he succeeded or failed in the final tests, always remained his friend. Even those who failed, admitted his fair-

ness and those who passed, considered him the best teacher they ever had. Many lawyers and priests who have reputations for eloquence in Buffalo and the surrounding territory, credit their ability to the instructions and tutorship of Father Sindele. He had a thorough knowledge and mastery of oratory, present and past. He had a keen analytical mind that enabled him to weigh arguments accurately and to see that they were presented forcibly. His gift for analysis combined with an uncanny ability for marshalling material for argument or debate inspired his students who were interested in law or public life. In after years these men often called upon him for suggestion and criticism and he was liberal with both. During the last few years he was obliged to give up his classes in Rhetoric but he continued to teach Religion and Philosophy in courses for teachers up to the time of his death.

In the study of Rhetoric, Father Sindele was no theorist. He had decided to become an orator rather than a teacher of Rhetoric. The doctors of Holland, however, discouraged him. Like many a budding orator there were great obstacles to be overcome, the chief of which was a serious throat ailment. As a young man, however, he blamed his throat trouble on the climate of Holland but when he returned to the United States, the doctors here told him that the doctors in Holland were correct and that he would never be a public speaker. But the doctors were wrong again and by 1910 Father Sindele was hailed as the outstanding orator of Buffalo and Western New York. He preached many important occasional sermons, spoke to several gatherings of professional men and conducted numerous retreats. Some thought that his speeches lacked imagination though they were models of correct form and solid argumentation. This was probably

true especially toward the close of his career but it is easily explained for in his search for models, he read the congressional record every day for nearly half a century.

The Alumni of the College found in Father Sindele a devoted and loyal friend. In recent years he spent much of his time preparing a detailed catalogue of all the graduates and former students of the College. For years he was Director of the Alumni Sodality, an organization of about 400 business and professional men, many of whom were graduates of the college. In dealing with the older graduates Father Sindele served not merely as a link with the past but as an apologist for those of the present. Always open to new ideas he was ready to challenge those who have sighed for "The good old days," and to show them that the changes of recent years have meant progress and that the Canisius College of today was not only a bigger institution but a better institution than it was at the beginning of the century.

In the Community Father Sindele was a model religious. As Spiritual Father his charity, cheerfulness and exemplarly life won the esteem and confidence of all. The sternness that marked his early life in the Society mellowed with the years and with the knowledge that the younger men in the Society did not turn out as badly as he expected they would when they were his pupils. It may be truly said that the love and gratitude shown by these same pupils and the members of the Community changed Father Sindele's whole outlook on life.

At the commencement exercises held on June 9, 1935, the authorities at Canisius College felt that Father Sindele who was celebrating the fiftieth anniversary of his graduation, should receive some signal mark of esteem. It was decided that he should be presented

with the La Salle Medal which is awarded annually to the alumnus who has done most to advance the interests of the College. In explaining why the medal should be awarded to Father Sindele, Father Rector after giving an account of his services said, "Not only has Father Sindele given his services to the College without compensation of any kind for the past 35 years, but in addition by various works of zeal carried on outside of the College he has been able to donate at least one thousand dollars a year to the College. In all, he has contributed about $35,000. in cash in addition to his indefatigable work in the classroom. He now ranks as the greatest benefactor of the College."

In conferring the well-merited award, the following encomium composed by the Dean of the College was pronounced:

"Devotion is a quality we all admire. It is a high encomium to designate a man or woman as devoted. A father and mother are good to the extent of their devotion to their family. A patriot is devoted to his country, a philanthropist to his neighbors, an educator to his pupils, and a Saint to his God. But the dignity and sublimity of a man's devotion are only measured by the dignity and sublimity of the motives which animate him. The springs of true devotion lie buried deeply in the depth of his mind and heart.

The man whom we seek to honor today with that special distinction which the college has created for the outstanding contribution of an alumnus to her and to her cause, is a scholar, an educator, a priest, a member of the Society of Jesus, and of her faculty, whose life has been dedicated to the college and to her students.

Quiet and unassuming, without display of learning or effort to seek recognition and distinction, this alumnus has labored tirelessly to give the thousand pupils

who have been in his care for at least a year of their scholastic life, a solid education in letters, humanities and a Christian philosophy of life. Only the complete dedication of his life, inspired by the love of God and the ardent desire to make his pupils better and nobler men, could have kept him perseveringly devoted to the highest ideals of education without the comfort and consolation of external expressions of gratitude and appreciation. For pupils naturally do not see fully the significance of the many tasks and the restraints which study, learning and the formation of intellectual and moral habits necessarily compel a good teacher to impose on them. Only one experienced in the classroom over a span of years appreciates the periods of discouragement that come from the fatigue of daily teaching, from the constant insistence on duty, and from the continual effort to inspire interest against the apathy, narrow vision and conflict of impulses which characterize youth in college.

Scrupulously avoiding all honor, this famous scholar and educator and priest has labored incessantly in his deep devotion to the interests of his college and her pupils during thirty-five years, without salary or any recompense save the conviction that he was moulding youth into educated Christian gentlemen.

Canisius College would be flagrantly amiss in its duty if on this occasion of his fiftieth anniversary as a graduate, it did not solemnize the event and single out her most devoted, most scholarly and most loyal alumnus, Reverend Francis X. Sindele, of the Society of Jesus, for the award of the La Salle Medal."

At the conclusion of the encomium, the whole audience of more than three thousand persons rose to their feet and cheered as Commissioner Graves of Albany and Bishop Turner of Buffalo rose from the stage to congratulate Father Sindele. Although humble and

retiring, Father Sindele was deeply touched by the appreciation that was shown him and often spoke of it afterwards.

After the ordeal the Assistant Superintendent of Schools for the City of Buffalo said to Father Sindele, "You were certainly highly praised for your work, but if I were doing the praising I would make it twice as strong."

At the death of Father Sindele all papers carried stories of his life and work. One of them carried an editorial by a former pupil which deserves to be quoted here:

"There is so much abiding admiration, in this community and in far places, for the late Rev. Francis X. Sindele, S.J., noted college professor and indefatigable hospital chaplain, that words in praise of him and his outstanding career of public service seem pathetically inadequate.

Anyone who knew Father Sindele personally, as do unnumbered thousands, have a mental picture of this kindly individual as a personality of such abundant, radiant charm that he himself seems still to smile to them above the depressing considerations of mortality. If ever there was exemplified the tradition that to be of intelligent human service to others makes for personal happiness, it was in the case of this buoyant priest in whom charity and cheerfulness found constant kinship. His personal rectitude had the temper of fine steel, but his human sympathy was a consistent revelation to bodies and spirits in pain.

Anyone of his onetime pupils, who remember him as their teacher of oratory, could write a book about him. He seemed perennially young, energetically alive and unflaggingly joyful. His light literally shone before men. So inescapable was his inspiration, he seemed born with a rollicking song in his heart, touch-

ing other hearts to sympathetic lingering vibration. Father Sindele was 'good company' and in the best of company is logically his destined place."

The funeral services for Father Sindele were held at St. Michael's Church on Wednesday, February 12, 1936. The church which can seat about twelve hundred people was filled to capacity. He was buried in Pine Hill Cemetery with the little band of warriors who have made Canisius College known and loved by the people of Western New York. May his soul rest in peace.

FATHER WILLIAM I. LONERGAN, S.J.

1884-1936

A large circle of friends, both within and without his Religious Order, laments the unexpected death of Father William I. Lonergan, S.J., for whom a Mass of Requiem was offered Monday, March 16th, in St. Ignatius Church by Rev. Father Francis Seeliger, Provincial.

Death came to him, as those who knew him well might have expected it to come, in the midst of his work, and prepared to go at once to God to render an account of his stewardship. He was giving a retreat to the boys of Canterbury School, at New Milford, Connecticut, and was taken rather seriously ill. He did nothing to interrupt the retreat, however, and consulted physicians only after the retreat was over. Their verdict was that an immediate operation was necessary as his appendix had been ruptured, and that a very unfavorable condition was to be expected. He did not recover in any satisfactory way after the operation had been performed, seeming even to have a premonition that life was closing and that he should not resist the summons of God. He died at the Danbury

hospital on March 13, 1936, in the afternoon, fortified by the reception of the Sacraments.

Father William St. Leger Ignatius Lonergan was born in San Francisco on February 25, 1884, the son of Jeremiah H. Lonergan and Emily M. St. Leger. Other children of the marriage were Harry, Joseph, and Ethel, who survive their brother. His father was a native of Ireland, and his mother was born in Eupala, Alabama. As a very young boy he attended St. Ignatius Grammar School and High School until the family's need made it necessary for him to leave school and go to work as a cash boy in J. J. O'Brien's dry goods store. While he was there, his very evident talent brought him to the attention of friends who secured him a place as office boy in the law firm of Sullivan and Sullivan. Here too his ability was quickly recognized and in a short time he was doing far more than an office boy's work and becoming known as one to whom a promising career as a brilliant lawyer was opening. He had chosen, however, the priesthood as his life's work, and returned to St. Ignatius College to prepare himself for entrance into the Jesuit Novitiate at Los Gatos. He was scarcely twenty years old when he entered the Society of Jesus on July 22, 1904. While at college, his intense earnestness brought him great success and sharpened his ability, and the Scholarship he held from the college was a constant incentive to greater effort. He began to make the friendships of his lifetime, and his piety found scope in the Sanctuary Society, which he served with a devotion and a knowledge of the duties he was afterwards to perfect and enjoy as a priest. Another characteristic also began to develop—his indefatigable earnestness in writing letters to his friends, which he was many years later to define as his "Apostleship of Letters." From first to last, he must have written thousands of letters on every

variety of occasion, and they were always long letters full of zeal, friendship, and piety.

Proceeding to his study of Philosophy in the usual course of Jesuit studies, he found time to add to his required work a course in Civil Law. This he took at Gonzaga University, Spokane, Washington, and though he never took the examinations for admission to practice, he was looked upon as a very accomplished master in the law by his professors.

He did part of his teaching as a Scholastic at Spokane, and part in the University of Santa Clara, always supremely earnest in his work and devoted to his pupils; whom, of course, he added to his list of correspondents. His Dogmatic and Moral Theology and Canon Law he made at Woodstock College, the Scholasticate of the Province of Maryland-New York. He was, as was to be expected, an outstanding theologian. His laboriousness and talent determined his Superiors to apply him to Canon Law as his specialty, but the courses he was to attend in Rome were later set aside, largely through his own request for other work. From his Theology and Third Probation, a year of ascetical formation of the Jesuit priest, he went to the University of Santa Clara as Dean of the Faculties, where good work was done in a field that was new to him. He left Santa Clara after a few years to become an associate editor of *America,* and his broad learning was much valued and very fruitful in pamphlets and articles in the review. These were mostly apologetic discussions and statements in which a free style, straight thinking, and earnest zeal happily combined producing excellent work. "The Modern Indictment of Catholicism", "Stumbling Blocks to Catholicism", and "The Menace of Atheism" may be named among many others. He had success too as a preacher, and gathered together in "Campaigning with Christ's

Church" some of his sermons; the title bearing witness to his personal love for Our Lord and his conception of what a preacher's work should be.

From his editorial and apologetic work in *America*, he returned to his Province to act as President of the University of San Francisco, where his earnestness, his tireless zeal, his preaching, his assiduous work in the Confessional, his private conferences with students and others, and always his immense correspondence seemed hardly to satisfy his zeal for working well in the service of God and the church as a devoted priest and Catholic educator.

After two years in San Francisco, he returned to *America* and to his work in New York, until death came to bring him the reward that God and his full life had laid up for him.

One of the principal works undertaken by Father Lonergan during his years in New York was that of spiritual adviser to the Guild of St. Apollonia, a Catholic group of dentists organized for Catholic Action. He carried on two study clubs with this group and was profoundly loved and respected by these men who were completely desolated at their loss. Father Lonergan was also much in demand as a retreat giver, having given diocesan retreats to the priests of the Rochester, Wichita, Kansas, and Los Angeles dioceses, and many week-end retreats at Loyola House of Retreats, Morristown, and in other places. He was also very active in the beginning of the National Catholic Alumni Federation and assisted in its organization and the writing of its constitution. He was well known in educational circles, having represented *America* on many occasions at the convention of the National Catholic Educational Association.

His body was laid out at Campion House, the residence of the Editors of *America*, and was visited by

large numbers of his friends from around New York. His Funeral Mass, celebrated by Father Wilfrid Parsons, Editor of *America,* was held at St. Ignatius Loyola on Park Avenue and was attended by nearly a thousand people. Burial by request of his Provincial was at St. Andrew-on-Hudson, Poughkeepsie, N. Y.

Very many will mourn him. They will like to recall in their prayers this devoted Jesuit priest who was true to his high ideals, as he saw them, and who never spared his rather frail body when there was work to do for God and the good of souls.

BROTHER MICHAEL HABERMANN, S.J.

1877-1935

Since its erection over seventy-five years ago, St. Aloysius' Church in the City of Washington has had many Coadjutor Brothers who rendered distinguished service. The first of these was Brother Antonio Romano who shared with the pioneer priests of those early years the labors and privations as well as the joys and consolations that came with the great and difficult task of founding a new parish in what was then almost a wilderness. Brother Romano not only served as sacristan, but by his art and inventive genius, he assisted Father Sestini, the architect of the Church, in perfecting its interior beauty.

In more recent years there have been Brothers Thomas Kennedy, Thomas Kelly and John J. O'Connell, the last named having given practically all his years as a Jesuit, 1887 to 1931, to the office of sexton and assistant sacristan. Of the same stability of character, untiring energy and devotion was Brother Michael Habermann, who went to St. Aloysius' Church in 1909, the year of the Golden Jubilee, and lived to take an important part in the preparation and celebration of the Diamond Jubilee in October, 1934.

Brother Habermann entered the Society as a member of the Buffalo Mission, August 31, 1894, at the age of seventeen. His noviceship was made at Prairie du Chien, Wisconsin, where he spent the first eight years of his religious life. After five years in St. Ignatius' College, Cleveland, where he pronounced his last vows on August 15, 1907, he spent two years at Canisius High School in Buffalo. He was next assigned to Washington in 1907 where he performed the duties of refectorian and tailor. These offices he held for five years when he was made the sacristan of St. Aloysius' Church. He served as sacristan until his death on January 20, 1935.

Brother Habermann was of the old school. In his religious duties he was as exact as a Novice. He was a constant reader especially of spiritual books and gleaned from them copious notes and extracts for his future spiritual refreshment. His piety was simple and unaffected. He had set prayers and devotions to which he unfailingly gave all the morning hours that were not actually taken up with his duties as sacristan. In fact he was so methodical, so provident in the overnight preparation of all that was needed for the masses each day that there was little to distract him or take him away from his morning devotions. As soon as the death of a parishioner was reported he prepared the altar in the upper church for the funeral mass. Weeks before the great feasts and the seasons of the Church he would have in readiness all that the Liturgy required. This was especially true of his preparation for Holy Week. His motto might well have been "semper paratus". He was punctual almost to a fault.

Although by reason of his duties, Brother Habermann was constantly in the public eye, he shrank from publicity and was ever most modest when complimented on his decorative successes. Everybody in the

parish was his friend yet he had few if any intimates. He had, in fact, one friend of friends, Our Lord in the tabernacle, whom he served and lovingly guarded for over twenty years. He had dreamed and prayed to see a new altar in the church and when his prayers were heard and his dream came true, he was jubilant and confessed it was indeed the answer to many a fervent wish and earnest prayer.

Good Brother Habermann was a martyr to duty. For years he kept bravely at his post in spite of most acute suffering. Yet no one ever heard him complain. He suffered patiently and in secret but the secret was partly revealed by the unconscious pained expression and the lines of care upon his otherwise placid countenance. But he struggled on ever trying to keep the best side out and yielding only when stricken fatally on the eve of the feast of the Epiphany.

At Georgetown Hospital where he died, the gravity of his long hidden malady was revealed. His Divine Master was calling him to his well earned reward. He died peacefully shortly after midnight on Sunday, January 20, 1935.

His silent peaceful form, placed between the funeral candles before the altar and sanctuary of St. Aloysius' Church which he had loved so dearly, spoke eloquently of his holy life, his childlike prayerfulness and his loving, tireless labors for the beauty of God's house, giving assurance, we may well hope, of his place in God's eternal sanctuary of beauty, peace and rest.

BROTHER MATTHEW J. BYRNE, S.J.

1876-1935

After five months lingering illness Brother Matthew J. Byrne, S.J., passed to his eternal reward at Fordham on September 18, 1935. Brother's death marked indeed the completion of a life's work well done in the

service of the Master. The humble, quiet, unassuming manner with which he carried out the daily routine of duties throughout his twenty-three years as a Jesuit Brother was indeed characteristic of his whole life. In him was strikingly manifested a unity and purity of purpose which guided his good soul so securely and so unfalteringly by right ways back to his beloved Maker.

The youngest of seven sons, Matthew Byrne was born on September 20, 1876, in Carnalough, a remote located six miles west of Roscommon. His father was townland in the county of Galway, Ireland, and a shepherd on a farm consisting of about 400 acres, more than half of which was covered with peat, moorlands and small lakes. From his earliest youth Matthew was of a very quiet and serious disposition, and with the exception of one or two of his school-mates, his brothers were his only companions throughout the twenty-seven years passed in the land of his birth. He attended the local school of Kilbegnet, a village about a mile from his home, and when his school days had been completed he shared with his older brothers the work of caring for the farm stock and cultivating the land.

Farm life, as Matthew knew it, and lived it, afforded him very little time for leisure, nor did his health, which was never very robust, permit him the further exertion of engaging in vigorous sports. He much preferred to devote his evenings and holidays to quiet study and reading, and he showed a very deep interest in the lives of the saints and in the history of Ireland, deriving no little pleasure in continuing the study and translation of Gaelic. Such, in brief, was the uneventful life of Matthew Byrne, in the secluded land of Carnalough, where he labored and read and prayed and nurtured the vocation which, it seems, he realized

was his even in those early days. When he was questioned by an old friend, just before he entered the Society, regarding his vocation, Matthew answered: "That was always my intention." But for many years the secret was known only to God and himself, for, as his brother, Henry, states: "Matthew was the type that never talked about his private intentions or activities."

The fact that Matthew, in 1903, left the green pastures and farmlands of Carnalough for America's shores and settled in Brooklyn, New York, did not in any way alter his purpose in life or his unassuming and humble way of carrying out that purpose. True, the scene and type of his work had changed considerably. The sheep and the pitch-fork, the spade and the hoe were now only memories as Matthew, bedecked in a long, white apron, stood behind the counter of his brother's grocery store to wait on customers or exercised his artistic tastes in arranging window-displays. That he was most successful in this new role may be judged from the fact that four years later he entered into partnership with his two brothers and opened up another grocery store. The business prospered and when, in 1911, it was learned that Matthew had applied for admission to the Society of Jesus, many wondered at his making this change just when he was proving himself so successful a business man.

His entrance into the Society was delayed a year, however, when the sudden death of one of his brothers required Matthew to remain for some time to comfort his aged mother. He was indeed greatly devoted to his mother. And yet, a number of years later when asked by a relative why his visits to his mother were so few and far between, his reply was simply: "You know I have only one Mother now!"

Brother Byrne entered the Novitiate of St. Andrew-on-Hudson in June, 1912. Being met at the door by the Novice-Master, Father George Pettit, he exclaimed: "I am Matthew Byrne and I'm here to stay!" And stay he did.

Brother had changed the state of his life as well as the scene of his endeavors, and yet the humble, unassuming manner, guided by a unity of purpose which marked his earliest boyhood days, remained ever the same. Now, however, it was strengthened by the principles and practices of the religious life which he embraced with ardent love. The history of Brother Byrne's activities in the Society may be expressed in a few lines. His first appointment, which came immediately after the completion of his novice-ship in 1914, was to Gonzaga College, Washington, D. C. In 1915 he was changed to the Community attached to the Church of Our Lady of Loretto, New York City, where he served as Refectorian for four years, after which he was transferred to Fordham University and placed in charge of the Community Chapel and the Wine-cellar. Brother performed his duties at Fordham faithfully and humbly for sixteen years until April, 1935, when he was stricken with the fatal illness which brought his life of humble service to a close.

Brother Byrne's sixteen years at Fordham were very much like those years which had gone before—years of silent service and prayer. Characteristically taciturn and perseveringly devoid of all outward show of enthusiasm though he was, yet there could be discerned a genuine joy manifested by Brother as he went about his daily work in the Chapel. Brother had extraordinary devotion to the Holy Sacrifice of the Mass and his day's happiness seemed to be measured in great part by the number of Masses he could assist

at or serve each morning. He received his orders or requests with a simple "Yes, Father," which often left one wondering whether he had really understood, and yet the order or request was fulfilled without fail and most efficiently. Brother's answers were indeed short and to the point and he wasted few words. This trait a philosophy teacher used to good advantage when seeking a succinct definition of Logic. "Straight thinking" was Brother's answer to the query. Nor did Brother seem to lose any of the interest cultivated in his early years for the history of Ireland. Much of his free-time was devoted to it, past and current, as he pored over a green covered 600 page volume or applied himself to translating an Irish Daily, printed in Gaelic. That Brother Matt, as he was affectionately called, a son of Erin, should have been entirely wanting in the gift of Irish wit would surely be disappointing, and so an occasional remark of his in this regard was most reasurring, as was the broad smile which revealed, on occasion, his keen appreciation of a really good joke. But it was only after his death that his more than passive interest in one of the glories of his countrymen was uncovered, when there was found among his effects a note-book of some sixty pages in which were copied carefully and with well-placed annotations (lest the point be missed) a collection of jokes and humorous stories which Brother had heard during the many years of his silent listening. Truly he was not wanting at least in appreciation!

A silent worker indeed was Brother Byrne! Yes, and he was also a silent sufferer. That Brother must have experienced many months of painful distress before an operation revealed his hopeless condition is all too certain, but he was never known to have uttered a single complaint either before or after the operation. Rather was he more concerned about the expression

of his appreciation for the care which was being shown to him by the Society during his illness. He did make known a desire, however, to be back at Fordham as soon as possible with his Community, and as he was being carried from the private ambulance to the College Infirmary he turned his head toward Father Rector who was beside him and said: "Our Dear Lord could not have treated me with greater kindness."

Brother Matt returned from the hospital to Fordham in the middle of June, just after the school year had come to a close. He realized fully that his condition was such as to make it impossible for him ever to return to active work, but not once did he even refer to the matter. To his dying moments there failed not that unity of purpose which had guided his every action throughout fifty years and more, "to do all things as best he could and according to the graces imparted to him, for God's greater honor and glory." During his three months of inactivity he was as regular in following out the customary order of the Infirmary as he had been, in former years, the order of the work day. His long life of humble obedience had fortified him strongly against any spirit of impatience or desolation, and there was required no extraordinary effort on his part now "to give no less edification in time of sickness as when in good health." In fact, the Brother Infirmarian regarded Brother Byrne as an "ideal patient."

As the summer months passed away Brother Byrne became noticeably weaker, but he was not forced to remain in bed until a week before his death. Indeed he was able to attend Mass in the Infirmary Chapel up to the last two days of his life. On the morning of September 18th, just as the students were returning to their Fall classes, Brother Byrne sank into a coma which lasted several hours before he rendered back his consecrated soul to God.

Books of Interest to Ours

* *Cicero's Milo—A Rhetorical Commentary,* by Francis P. Donnelly, S.J., Fordham University Press.

This is undoubtedly the best edition of the Pro Milone, though this oration has often been published and many of its commentators have been distinguished scholars. But Father Donnelly, professor at Fordham University, thanks to the keenness of his mind, the range of his erudition and his long experience as a teacher, has succeeded in setting forth fully what others only partially have explained.

The Pro Milone is one of the masterpieces of eloquence; to understand it fully, it is, first of all, necessary to grasp how the orator brought persuasion to his hearers. This Father Donnelly shows by a detailed analysis. For this purpose he uses not only his rare knowledge of ancient rhetoric but also the new resources furnished to Latinists by philology during the nineteenth century; and if he reveals that he is the worthy successor of Father Abram and Father LeJay, he goes much further than either of them. No editor of Pro Milone, no writer of literary criticism has ever shown so well the niceties of expression, the value of the rhythm, the delicate implications of thought and style.

Another very rare merit of this edition is that Father Donnelly, faithful to the spirit of the Ratio Studiorum, on which he has published an excellent commentary, keeps constantly in view the formation of the pupil rather than mere instruction. He shows how young minds, by the imitation of the Pro Milone, can develop their literary powers, and he furnishes teachers with subjects not only for tasks but at times for debates.

Such an edition makes plain how the classical masterpieces both Latin and Greek, are worthy of study, even today after so many centuries, because they are eminently educative.

* Review taken from *Etudes,* Paris, January, 1936.

VARIA

From the Eternal City

A New Jesuit Cardinal

The Society of Jesus does not look for honors, nor, indeed, is it able to accept them without the express command of the Pope. Thus, St. Ignatius wished his followers to be unknown soldiers working for the glory of God and the triumph of the Church.

One of the principal reasons that led the angelic youth, St. Aloysius of Gonzaga, to choose the Society when he felt within himself the desire of a more perfect life, was precisely this, that there ecclesiastical dignities were avoided.

This however, does not prevent the Holy See on its part to wish to entrust to the more humble of these lowly servants some post of command and to oblige some Jesuits to accept the episcopate and take part in the highest body of the Church.

This is what happened to Father Pietro Boetto, assistant to the General for Italy, who was made a cardinal in the consistory of December 16.

The *Observatore Romano* on the same day, published the following notice about the newly elected cardinal:

"Card. Pietro Boetto of the Society of Jesus, was born at Vigone in the Archdiocese of Turin on May 19, 1871. He took up his studies at the '*petite Seminaire*' in the Archdiocese of Graveno, entering the Society on February 1, 1888, at the novitiate of Chieri (Torino).

In 1903 he was rector of the newly-opened college

at Genoa and then held the same office in the College of St. Thomas at Cuneo. From this post he passed to Torino as secretary and socius to the Provincial, becoming Provincial himself on November 1, 1916. After three years in this office, he was appointed by Father General visitor of the Provinces of Aragon and Castile.

In November, 1921, he was named procurator-general of the Order, besides being Provincial of Rome from 1928 to 1930. Finally on March 25, 1930, he was made General Assistant for Italy. January of the next year he was appointed Consultor of the Sacred Congregation for Religious. It was particularly in this office and that of Procurator General that he was given the occasion to become known in higher ecclesiastical circles where his endowments brought him great consideration and esteem."

Ai Nostri Amici,
January, 1936.

Gregorian University Host to Six Cardinals

On December 21, 1935, the Gregorian University of Rome was host to six of the Cardinals newly appointed by the Holy See. The guests were all men who are bound to the University by special bonds of affection. Four of them, Cardinals Suhard, Archbishop of Rheims, Copello, Archbishop of Buenos Aires, Caccia Dominioni and Canali were formerly students. One, Cardinal Iorio, is a graduate of the Seminary of Ferentino which in his student days was under the direction of the Society of Jesus. The sixth guest was Cardinal Boetto, until his election, Assistant for the Italian Assistancy of the Society of Jesus and former Provincial of the Roman Province.

The function was held in the main auditorium of the University which proved far too small for the

throng which attended. The program was provided by the students, and consisted of addresses in Italian, Spanish and French, music by the orchestra of the German College and singing by a chorus of seminarians.

Very Reverend Father Ledochowski, General of the Society of Jesus and Vice Chancellor of the University, made an address to the assemblage. Cardinal Suhard spoke for the guests.

Among those present were members of the diplomatic corps as well as prominent figures of the educational world of Rome. Among the latter was Bishop Hayes, newly arrived Rector of the North-American College.

Cardinal Maglione, formerly Nuncio to France, who is also a former student of the Gregorian University, has not yet returned to Rome.

Reception to Father Maher, S.J.

Reverend Zacheus Maher, S.J., the recently appointed American Assistant of the Society of Jesus, was guest of honor at a reception held in the Gregorian University on Tuesday, December 3rd. Many of the American clergy resident in the Eternal City were present to greet the newly arrived representative of the American Jesuit Provinces. Among the guests were Mgr. Breslin and Mgr. Fitsgerald both of the North American College, Mgr. Hurley of the Secretariate of State, Father Garde, O.P., Father Mac Ennirry, C.SS.R., Father Hickey, O.S.A., and Father Coffey, O.F.M., Assistants respectively of the English speaking assistancies of the Dominicans, Redemptorists, Augustinians and Franciscan Minorites, Father O'Neil, Procurator General of the Paulists, and Father McGurkin, Procurator General of the Maryknoll

Fathers, Father Hillenbrand superior of the recently established Munderlein house and Father Huber, O. F. Conv.

At dinner the same day, the Reverend Rector of the University, Father Vincent McCormick, entertained the recently arrived rector of the North American College, His Excellency, Bishop Hayes, and the new American Assistant. Father Maher was formerly Provincial of the California Province of the Society of Jesus and Rector of Santa Clara University. He succeeds the late Father Mattern of New Orleans who died July 31, 1935.

A. M. D. G.

Other Countries

The Religious and Social Life of Abyssinia

In order to understand a bit more deeply the almost contradictory and at the same time rather deceiving aspects of the actual physiognomy of Abyssinia we must study its religious and political background very carefully. For in that country as in every other the present is only understood in the light of the past.

We know that for the whole Church the fourth and fifth centuries were an extremely fruitful age; the age that saw the Church come forth from the catacombs to make its influence felt in all parts of the earth. The Orient witnessed the birth of the monastic orders, the well springs of an insurgent Christianity. The intellectual centers of the world beheld the rise of schools of theology where Christian thought became self conscious and defended itself against incipient heresies. Abyssinia, coming into the fold at such a time, shall always preserve the remembrance of those times of development and of crisis. Bordering upon Egypt, it will be a country that will welcome the new monasticism, but its political affiliations shall draw it into heresy. Rufinus has given us the account of the coming of Christianity to Ethiopia.

A ship returning from India was forced to seek shelter on the shores of Ethiopia. All on board were massacred save two young men, Frumentius and Edesius, who were taken by the king of Axum as instructors for his sons. They were raised to the office of functionaries and with the help of the Roman merchants who had settled in the country they labored to spread the Gospel. Their royal pupils aided and pro-

tected them in their task. In time they left Ethiopia; Frumentius betook himself to Alexandria to obtain a bishop for the country he had Christianized and was sent back himself as the new bishop of Axum. With the aid of the two brothers Abraka and Atsbaka, the first Christian kings of Ethiopia, a hierarchy was established.

After a wave of peace and prosperity Ethiopia's was the misfortune of coming under the spell of the heresiarch, Eutychus, the monophysite priest of Constantinople, who was condemned by the Council of Chalcedon in 451. Due to the fact that the Ethiopian bishop and his clergy were under the dominion of the Patriarch of Alexandria the heresy passed from Egypt into Ethiopia, and in the sixth century the land had definitely broken with Rome. In the early seventeenth century Jesuit missionaries converted the emperor but when the emperior abdicated in 1632 his son banished the Society from the realm. To this day religion is honored throughout the land despite the many superstitious accretions. The clergy however has become a caste and sons succeed their fathers without even receiving the training necessary for their calling. Celibacy is required for the bishop alone; those who have received all their minor and major orders except the priesthood must marry, if they so intend, before they are ordained, but in reality celibacy is not maintained.—*"Le Missioni", January,* 1936.

Nanking Project Launched

American Jesuits Assigned to Intellectual Apostolate Capital of China

We are trying our best to carry out the repeated and explicit wishes of Their Excellencies, Bishop Haouisée, S.J., Archbishop Mario Zanin, the Apostolic Delegate to China, and of the Sovereign Pontiff him-

self by beginning in Nanking what is hoped will one day develop into a powerful Christian influence in the Orient.

Msgr. Baudrillart, President of the Catholic Institute of Paris, states that such an institute has a triple mission, the preservation of youth, the forming of a Christian élite in the domain of science, and the defense of Christian doctrine, and to fulfill this task needs a small but distinguished group of men, truly eminent in their specialties. What he says of Paris may be said of Nanking also.

This work, considered of primary importance in the Chinese mission field today, has been entrusted by the highest ecclesiastical authorities in Rome to the American provinces of the Society of Jesus with the utmost confidence that they will perform it in a manner worthy of the Society and the Church. A rapidly growing city of almost a million inhabitants in any land is not to be despised by the Church of Christ. Nanking happens, moreover, to be the capital of China, and the center of a vast amount of important educational and research work carried on by the National Government and by two long-established and finely-organized Protestant institutions of higher learning, Ginling College and the University of Nanking. I was told recently that a legacy running into millions, left some years ago to the Nanking Theological Seminary, will be devoted very soon to the construction of a great union seminary, for all the Protestant denominations in China. Surely the Catholic Church, the largest single spiritual force in China today, with her absolutely consistent and saving social message for this long-suffering country, must not continue to lie intellectually dormant in such surroundings and allow her solutions for national problems to go unheeded for lack of a Catholic institute that can worthily present them to sociological leaders.

It was originally believed that a huge Jesuit university would be required at the capital. That notion is fraught with so many difficulties as regards finance, personnel and governmental recognition, that it is not even considered any longer. What is to be aimed at for the present is rather the establishment of a university hostel where the most talented graduates of Gonzaga in Shanghai or of other Catholic schools in China may reside under the intellectual and moral guidance of the Fathers while attending one of the local universities. From the outset, quality is to be sought rather than quantity. It is hoped to form an élite who will be able to accomplish something really worthwhile for China.

The various American provinces have already agreed to cooperate and have been called upon to contribute a few of their most eminent men, experienced research workers and specialists in particular branches, such as sociology, psychology, economics, higher mathematics, etc. The League of Nations has been sending experts of various sorts to act in an advisory capacity to the Chinese government for more or less extended periods of time. I have been assured on good authority that eminent clerical experts would be as welcome as others; and because of their splendid intellectual and moral background would be, I think, of far more permanent assistance than most others in grappling with China's most serious difficulties.

An Anglo-Chinese review is also planned to be carried on with the collaboration of these experts, so that Catholic solutions for modern problems, especially those contained in the great Papal Encyclicals, may be brought strongly before the Chinese leaders to aid them in the herculean task of national reconstruction. It is a fact that the Catholic Church is China's greatest friend, but how pitifully few Chinese leaders recognize that fact!

Public conferences, either direct by radio, are also planned. The Catholic Institute of Paris at first gave Wednesday evening conferences each week to the general public on various popular subjects. Later on it was decided that since the role of a Catholic institute was to furnish on the most essential questions a solid and continued teaching accessible to all, a series of public courses was outlined somewhat as follows: Every Monday evening, Apologetics; Tuesday, History of the Church; Wednesday, Philosophy; Thursday, Christian origins; Friday, History of religion; Saturday, Social problems of the day. Something of this sort, though more adapted to a country like China which is largely pagan, will be on the program for the future. Only in such a way can the Catholic Church's contribution to national reconstruction plans be brought before the thinking public.

The Church is accused on all sides of not taking enough part in the higher intellectual life of the country of devoting practically all of her efforts to working among the suffering poor, and thus of regretably failing to carry on Ricci's plan of paying a great deal of attention also to the influential classes. However ably her policy may be defended, it is nevertheless certain that the Pope, the Apostolic Delegate and the Bishops, insist that there is nothing more important at present for the general good of the whole mission than the highest sort of intellectual apostolate. In order then to put the Church where she belongs, and where unfortunately she is not, in the very forefront of scientific and social progress in China, there will be required at the national capital a certain amount of financial collaboration and the finest intellects that Jesuit America can give.

The China Letter,
December, 1935.

FRANCE

New French Cardinals

The festivities of Montmartre were preceded by the news of the elevation to the purple of three prelates dear to all French Catholics: His Excellency, the Apostolic Nuncio, Monsignor Maglione; His Excellency, Monsignor Suhard, Archbishop of Reims, and the Rector of the Catholic Institute of Paris, His Excellency Monsignor Baudrillart.

Successor to Cardinal Ceretti in the nunciature at Paris, Monsignor Maglione is the second representative of the Holy See in France since the renewal of diplomatic relations in 1921. The nunciature of Cardinal Maglione has ever been distinguished by a cordiality even more emphasized in the relations between the Holy See and the government of the Republic. The two events that gave strongest expression of this attitude were the journey of M. Laval in 1935 to Rome and his visit to the Pope, and the reception in that same year of Cardinal Pacelli, Secretary of State to the Holy See, when he came to Lourdes as Legate to preside at the celebrations during the Triduum of the Redemption. It is indeed superfluous to say that Monsignor Maglione has served the Pope most admirably here in France.

In Monsignor Baudrillart, it is the Catholic Institute that receives the purple. True, he was archbishop, but he was also Rector of the Catholic Institute of Paris, and it was this title that marked him for the Papal choice. The work that has been accomplished since 1907, the year when he was named Rector of the Institute, is prodigious. The very stones and bricks, the great halls and libraries tell his praise, for he did not fear to build with the funds of Providence alone. He created chairs, he established numerous

courses: Religious History, Apologetics, Comparative History of Religions, and Missiology. He peopled the Catholic University with students. Further, he was foreign ambassador for France and the Church to America and to Europe. He wrote and published his works, he addressed numerous assemblies. His prestige and authority parallels that of the great Rector whose successor he was, Monsignor d'Hulst; like him, he is in all things the priest of Christ, helped and strengthened in all his undertakings by the love of The Master.

There was in all the diocese of Reims an explosion of unanimous joy when, last November the twentieth, the great bells of the Cathedral rang out the news that Monsignor Suhard had been made Cardinal. It did not come as a surprise, but as the final fulfillment of an ardent hope. All those who know the new Cardinal, know likewise what was his special preoccupation before his elevation to the Episcopate: his life had been spent at the Grand Seminaire de Laval in forming priests and in directing those whom he had formed. The purple will only make the new Cardinal the more loveable. More elevated in station, he will continue to live in simplicity and goodness, and he will ever be more and more loved.

PROVINCE OF LYONS

National Congress of Catholic Action

The first national Congress of Catholic Action held in Shanghai (mission of the Fathers of the Paris Province), from the eighth to the fifteenth of September under the presidency of the Apostolic Delegate, and attended by 21 bishops, brought together 55 assistants and ecclesiastics, and 94 delegates from all parts of China; with these were joined a large num-

ber of priests and Catholic laymen of the city. The greatest fruit of the Congress will undoubtedly be the contact brought about between Catholicism and the Chinese Government officials, and the realization that the Catholic Church is not a foreign Church but one sincerely desirous of the social, physical and moral welfare of China.

The Mayor of Shanghai honored the first session of the Congress by his presence and gave an address most favorable to Catholicism. At the closing meeting a representative of the President of the Republic and Minister of Finance attended; the delegate read a letter from the President highly praising the Pope and the Church. The Minister recalled a visit he had made to the Holy Father and expressed his sympathy with the social activities of the Church. From this it may well be concluded that the Congress of Shanghai has created in the Chinese Government an atmosphere favorable to religion.

Paris

According to custom, the Fathers of *Etudes* invited the closer friends of the review to luncheon on the 21st of November. The principal guest was Monsignor Baudrillart, Rector of the Institut Catholique. He answered the invitation with the title "Cardinal" which he had received the day before. "We invited an archbishop and received a cardinal." This made Father D'Ouince the first to offer to His Eminence, Cardinal Baudrillart the good wishes of the Society, of the professors of the Institut Catholique, and *Etudes*.

Conferences

Father G. Guitton is already actively preparing for the second centenary of the Canonization (1937) and the third centenary of the death (1940) of St. Francis Regis. He has given an entire series of conferences

on the Saint's life and times at Cheyland, Valence, Romans (5 conferences), Alès, Bezier (2 conferences). To reach a greater audience, Father spoke very frequently either in the municipal theatre or motion picture house. Indeed a consistently large audience follows the conferences, which have also local interest, with sympathetic attention, whether they dealt with the religious wars, as at Alès or Bezier, or the youth of Régis who was there a student in the Collège Henri IV and a sodalist. Here and there the radical press itself was constrained to report these talks.

Conference on Russia

At the end of November and beginning of December meetings "Pro Russia" were organized at Stasbourg under the patronage of Monsignor Rueh with the assistance of Monsignor d'Herbigny, S.J., and the Dominican centre of Russian studies at Lille. In his conference, Monsignor d'Herbigny revealed the religious conditions in Russia today. The religious persecution in U. S. S. R., though more hidden, is not less intense than in 1917 or 1922. In certain cities which the foreign tourist visits, some churches remain open as evidence of freedom of worship, but one must live in Russia to know the comprehensive means of coercion which forces heads of families to apostatize,—such as withdrawal of the dwelling or work ticket. In the collectivized districts. they celebrate festivals of apostasy, attempt to force the peasants to spit upon the crucifix, and to demand the closing of churches. If resistance is made, families are separated. deportation follows to the concentration camps far up in the north. Yet in spite of the most inhuman conditions, the faithful do resist and by miracles of ingeniousness and heroism, Mass continues to be offered. The religious deportations have not stopped. There were consignments last June and October.

Couriers, Jan. 1936.

The Heritage of a Great Ambition

The Province of Lyon has inherited one of the greatest desires of Saint Ignatius. The apostolate among the Mahometans, of which he dreamed from the time of his first voyage to the Land of Islam, in which he did not cease to be interested until his death—his letters bear witness of it—and which he would not realise personally, he has left to his sons.

The Apostolate of Influence

In all Mahometan activities the influence of the Jesuits has been felt, King Fouad publicly declared. Due to this influence the Mahometans have begun to take an interest in social works, and to found Youth Groups; they extol monogamy, introduce critical methods into studies, work together on many occasions with the Christians, as for example in the Arabian Academy, thanks in great measure to the formation which they have acquired in the Jesuit colleges of Alexandria, Beyrouth, of Cairo, of which they have been such brilliant students. But the influence exercised by education on Mahometan souls is not limited to the great colleges alone; hundreds of elementary schools in Liban, Syria, High Egypt, preach also by their presence and their action the kingship of Christ over the Land of Islam.

Oriental Library

Nothing can better reveal the care of the Jesuits of the Province of Lyons to be informed with regard to questions about Islam and to permit others, students and scholars, to know them, than to go through the rooms of the Oriental Library. This library, which numbers 40,000 volumes, is especially the work of Father Cheikho, the eminent orientalist and friend of the Mahometans, who consecrated his life to the study of preislam arab literature. In the section on

Arabic, the titles are: Mahometan History and Civilization—Western works on Islam—Mahometan Polemics—Mahometan legislation, civil and modern—Mahometan dogma and belief—Mahometan Mysticism—The Koran and Arabic commentaries—Life of Mahomet—and in the rich collection of oriental manuscripts (2,058 books) one section includes the Mahomet historical manuscripts.

Toulouse—"Chez Nous"

The Fathers of the Province of Toulouse have had prepared, on the first of January, the first number of "Chez Nous" destined to bring news of their work to their parents and friends. Hereafter, each of the four French Provinces of the Society will possess its own bulletin ("Chez Nous"—Toulouse; "Nouvelles"—Paris; "Pour notre plus grande famille"—Champagne; "Courriers"—Lyon.

On the sixteenth of January, the Holy Father has seen fit to appoint as the successor of Monsignor Augustin Faisandier in the bishopric of Trichonopoly, Reverend Father Pierre Leonard, S.J., until now Rector of the Grand Seminaire Saint Paul, in Trichonopoly.

Courriers—Feb. 1936.

OUR OBSERVATORIES

NEWS ITEMS

Report of the Academy of Science. Paris, February 1935. "Father Poisson, Director of the Observatory of Tananarive, has been chosen a corresponding member of the Institute."

Rome, March 1935. Father Stein, Director of the Vatican Observatory, has presented the Soverign Pontiff with the catalogue of the stars compiled by the Observatory.

Report of the Academy of Science. Paris, October 1935. Father Lejay, Director of the Zi-Ka-Wei Observatory, has been named a corresponding member of the Institute, in the geographical and navigation Department.

Rome, October 1935. *Illustrazione Vaticana.* An article by Father Stein, the Director of the Vatican Observatory, announced that the Holy Father has just granted a part of the pontifical territory of Castel Gandolfo for the erection of a new Observatory, equipped with all recent improvements.

Rome, December 20, 1935. Extract from the Encyclical *Ad Catholici Sacerdoti.* "They ought, with prudence, encourage and help those members of the clergy who by their inclination and special gifts feel themselves called to cultivate and search into this or that science, this or that art, which is not unfitted to their ecclesiastical profession, inasmuch as these studies, if they maintain them within reasonable limits, and under the direction of the Church, will turn to the glory of this same Church as well as to the glory of its Divine Leader, Jesus Christ."

Such, in the course of one year, are some of the brilliant successes of Catholic science; and at the end of the year, to bless them, comes an encouragement from the Holy Father. It is more than enough to attract our attention to the Observatories of the Society of Jesus.

IN A PARK

What is done inside an Observatory? Vaguely, people imagine some scholars with their eyes riveted to the eye-glass of a giant telescope, while others are drawing lines and writing columns of figures enough to make one shudder. But, after all, just what is done and to what end?

A visit will show us better than pages of description.

Let us make it in the park of the Observatory of the Spanish Jesuits, the celebrated Observatory of Ebro, some kilometres distant from Tortosa. Its many pavilions, placed here and there in the gardens which command the view from the altitude of some 1,500 metres, the Sierra del Carro and the Sierra de la Espina, provide variety amidst the researches to which the personnel of an Observatory consecrate their time.

First of all, there is the pavilion with the seismographs; masses weighing 1,500 kilograms fixed and regulated so as to move the pencils which scratch the smoked surface of the registering cylinders. Every vibration is felt, as well that of the Sierra del Carro which rising above us may tremble on its base, as also those far away in the Antipodes—every volcanic eruption or break in the equilibrium in the depths of the sun causes an earthquake more or less devastating. And the results? First, sensitivity: for in an average year about one hundred and thirty shocks are registered. Secondly, precision; it was thus in 1926 that the Observatory announced one day that a shock, which elsewhere was very slight, had just taken place about 14,800 kilometres from there. The dispatches, coming some days later from the Antipodes, announced that in fact the earth had been shaken in the Solomon Islands, which are 15,000 kilometres from Tortosa.

Meteorological pavilion: weathervanes, anemometres, observation of clouds, of the electrified atmosphere, of the ionisation of air . . . The pavilion of the sun's spectroscope . . . The astro-physical pavilion, which is dominated by the spherical vault of the large equatorial telescope. It is here that Father Cirera made the series of fine observations of the total eclipse on August 30, 1905. Let us mention in passing the geodetical column, small in appearance but of very great importance; this it is which determines the loca-

tion of all the work of the Observatory with an exactness comparable to that of the watches which determine their time.

Here we will pause at the magnetic and electrical pavilions. Let us not go into detail about the apparatus for measuring absolute magnetism or magnetic variations; nor let us describe, for want of time, the installation of two subterranean electric lines in order to study earth currents. We will single out, however, how very exceptionally delicate is the work in question (the Observatory of Greenwich in 1891, and that of Paris in 1897, had to abandon the task of registering earth currents). The Ebro is especially well equipped for this work, since it is to it that the scholars of the Carnegie Institute, in cooperation with the Magnetic Department of Washington, addressed themselves in 1926, in proceeding to measure the earth's resistivity.

ATHWART THE WORLD

We have just passed through the various parts of an Observatory, and that in rather short order. Let us now leave the gardens of Tortosa and travel across the world in a search for observatories. Everywhere we find at least one observatory directed by Jesuits. These establishments are of varying importance. There in the modern "Institut Grand," a paragon in its own particular field: the Observatory of San-Miguel which has just been completed near Buenos Aires. There is also the unassuming pavilion, where more than thirty generations of young Jesuits have been formed and taught to do good work under the direction of a very beloved master.

The works undertaken are varied. Astronomy, as in the Vatican. Magnetism, as at Zo-Ce. Meteorology, as at Zi-Ka-Wei. We must avoid speaking in detail of so many discoveries, and even omit mentioning names.

Let us but give some figures: there are at present about thirty observatories under the direction of the Society. The Provinces of the United States head the list with their eight establishments. There follows Spain with two, England with one, Jersey with one, Hungary with one, and finally the countries of the foreign missions, China, Madagascar, Australia, etc.

Different are their works, but invariably there is eager research in the little white pavilions, which everywhere resemble each other: domes, anemometres, electric wires. And above all this, an atmosphere of order, reason, quiet and plainness which undoubtedly announces to the passerby that the old scholars at their telescopes must, after all, lead a nice, peaceful, little life beneath the domes of the Observatories.

A NICE LITTLE LIFE, SO PEACEFUL

From Haiphong, May 5, 1935. "Five days travel towards Yunnafu have been delightful. At Yunnafu, Monsignor de Jonghes wanted to make a trip westward with me; we ended up the night in a ditch! Twenty-five hours in a carriage without a stop, except once to measure the gravity.

"I am on my way back from the mines at Dong-Tsien, where I gathered on my person some hundreds of kilograms of coal-dust, a little cave-in being caused at my passage. On one occasion my chauffeur deposited me on the railing of a bridge (and this at 45 miles an hour), and another time he preferred to let the machine go head-on into a hand-cart, instead of approaching it by himself."

This modern reenactment of the adventures of St. Paul on his journeys "in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness" took place on the rounds which Father Lejay was making to get his "gravitational measurements." We know that from place to place on the earth the

intensity of the force of gravity (what the physicists symbolize by "g") varies. Among the numerous factors in these variations must be placed first and foremost the configuration and the nature of the lower strata of the subsoil. Hence the great interest, for both practical and theoretical purposes, of an exact investigation of the different values of "g" on the surface of the earth. Now Father Lejay is one of the inventors of the "Hollveck-Lejay Pendulum" which makes possible the precise and rapid determination of the intensity of gravity. Accordingly one of the present undertakings of the Zi-Ka-Wei Observatory is the drawing up, in the course of a series of "campaigns", of a map of the variations of "g" in a given country. In fact the whole project involves nothing less than the creation of a gravity map of the whole Far East. A considerable task, this, but one which, as we are going to see, has been begun in earnest.

In September-December 1932,—the first stakes: Records of Port Said, Djibouti, Colombo, Singapore, Saïgon, Hong-Kong, Zi-Ka-Wei; gravity map of Indo-China begun.

June 1933: Recording of the North East of China.

November '33: Tour of the Dutch East Indies, Manila, Amboina, Timor, Batavia.

March '34: Records of Cochin-China and Cambodia.

May '34: Provinces of the interior of China.

May-June '34: The whole coast, from the mouth of the Yangtze to Indo-China; Foukien charted.

September '34: Central China; Kiang-Si, Hou-Pé, Hou-Nan, Se-Tchoan.

May '35: Southern China; Koang-Si, Koang-Tong.

There is work for you! These last six months Father Lejay has been in France to aid in the compilation of a gravity map of that territory. These two works together have earned for the Zi-Ka-Wei Obser-

vatory the pleasure of seeing its Director chosen a corresponding associate of the Academy of Sciences.

"FOR THE HONOR OF THE CHURCH"

This appointment reminds us of that phrase of the Holy Father which we quoted in the beginning: ". . . the studies which redound to the honor of the Church and the glory of Jesus Christ." Still, we must be careful to understand these words. Let no one proceed to imagine that it is prestige for its own sake that is sought, though otherwise prestige is a legitimate fruit of the work of our observatories. But to make our point more clear and precise, we indicate what place in the scientific world at large the observatories of the Society can occupy.

We say first of all, that it is not the concern of the Society to establish observatories similar to, and in competition with, those of the State. Apart from those cases, exceptional enough, in which our observatories are rightfully or actually national observatories (the Observatory of Ebro, and the Vatican Observatory) they cannot, in view of the relative modesty of their financial resources, undertake those types of research which presuppose annual budgets in the millions—(studies in astro-physics, for example). Their proper role is to put in the service of scientific discovery certain specific virtues of the religious state.

AND FIRST AND FOREMOST, CONTINUITY

A great Lyonnese scholar, Carrel, recently wrote: "Our life is too short. It would be necessary to create institutions of such a nature that their observations and experiments be not broken off by the death of the scholar who founded them. Organizations like this are unknown in the domain of science. Yet in other fields they already exist. At the monastery of Solesmes, in the course of about thirty-five years three successive

generations of Benedictine Monks are employed in perpetuating the Gregorian chant." One might suggest that, except in a country where periodic persecution comes to ruin all the enterprise of twenty-five years, just that sort of continuity is sufficiently characteristic of the action of the Society. In the historical sciences it is plain what success is represented by the publication for well nigh three centuries, of the "Bollandist Annals." In Physics and Astronomy, the continuity of the research is certainly favored by the long periods of service which the religious serve at the Jesuit stations. (Would it be necessary to mention the case of Father Berloty who died last year at the Ksara Observatory at the ripe old age of seventy-eight?) But that which is the special guarantee of continuity is the direction of Superiors and that brotherly affection which binds together the various staff members who succeed one another in the same establishment.

AND SECONDLY, "JEUNESSE"

"Jeunesse" (youthfulness)—not of personnel; for one grows old in an observatory too. But "jeunesse" (freshness) of research. Often stationed off in a mission land, Jesuit scientists, like their brother missionaries "in the bush," are, by this very circumstance, pioneers. The first organized meteorological service in Syria was the work of the Ksara Observatory; and Father Colin lent his active cooperation to the first cartographical surveys of Madagascar; the scientific study and forecast of typhoons in the China sea is entirely the work of Fathers Deschevrens and Froc, and we know the part taken by Father Lejay in the systematic plotting of gravity measurements in China. In his observatory the Jesuit is still a missionary. In his labors as a scientist he applies that apostolic longing to bring light to a new country, that passionate

interest directed to the education of an undeveloped nation which is at the bottom of the heart of every missionary.

ALL THIS, A. M. D. G.

Because science, research into truth, is, by right, Christian, for Truth—it is nothing other than Christ. Because all scientific research is a sort of priestly function, since, taking the creature into its hands, it raises it aloft to the Creator. How eminently fitting it is then that the hands of priests should point those instruments, should effect those discoveries which day by day make louder and clearer that hymn which on earth and in the heavens, the whole sum of creation is ever sounding throughout the ages.

—Supplement to *Chez Nous,* March 1936.

IN MEMORIAM P. EMILE SUYS

Father Emile Suys was born at Anderlecht, December 6, 1894. When the war began he was just finishing his novitiate at Tronchienne, where he had entered on September 23, 1912, following the example of his two elder brothers—Peter, who died a holy death at Bruxelles, March 13, 1928, and Antoine, the present superior of Samtoli in the India mission.

In October, 1914, the Trochiennes scholastics took refuge at Romiley, England; and there Father Suys made one year of philosophy. In the next year (1915), however, he was one of the special contingent levied among the Belgian refugees, and almost at once was sent to the front, where he served courageously to the very end of hostilities as a stretcher-bearer.

After the Armistice, he went to Louvain to finish his philosophical studies; and in the years 1920-1922 was prefect and professor of Flemish at the college of St. Servais, Liége.

In his theological course he manifested a spirit

lively, keen and original, with a fondness for passing personal judgments on those questions which he undertook to investigate. His first year professor, Father Paul Claeys-Boúúaert and himself, both animated with the same desire of finding the truth, were made, it seemed, to understand each other. Thus when Father Suys favored an interpretation of the parable of the sower differing in one respect from that proposed in class, Father Claeys reconsidered the question and finally give in to the arguments of his pupil. He wished, moreover, to have published the work of Father Suys; and in 1924 it did appear in the *Recherches de Science Religieuse* under the title, "A Commentary on the Parable of the Sower in the synoptic gospels."

In his third year Father Suys criticized from a new view-point the study of Priscillianism, and wrote a well-documented article, which the Louvain *Revue D'histoire ecclésiastique* published in 1925, entitled "Passing Sentence on Priscillian."

Father Suys, like his brothers Peter and Antoine, had always showed an aptitude for the study of history and languages; and now, though thirty years of age, his superiors assigned him to a study entirely new to him—Egyptology. He set resolutely to work, however, under the direction, at first, of a well-known Belgian scholar, M. Jean Capart. Those who, at thirty, have begun to study hieroglyphics or cuneiform-writing, will understand that the vacations which Father Suys was going to pass at the Queen Elizabeth Egyptological Foundation, were to be rather studious. There, however, he found waiting for him a professor who imparted his own enthusiasm to the students, and a library well equipped for scientific work; and, endowed as he was with no ordinary powers of research and perseverance, Father Suys soon made him-

self quite at home in his new work. In 1926 the budding Egyptologist gave a lecture before the Academy of Theology on "Personal Religion in Ancient Egypt," which he published the following year in the *Chronique d'Egypt.*

Theology over, he went to Bruxelles, and there for a year continued his special study. In 1927 the Foundation published his first book, "The Life of Petosiris, high-priest of Thot"; a work, moreover, which was something more than dry critical biography; whose author tried to "penetrate sympathetically into and point out the mentality of a fifth century Egyptian, such as he had been depicted by the inscriptions on his tomb." Alert and spiritual-minded, Father Suys made his character live again, and interpreted "the thoughts of that lofty soul who might have deserved to see the dawn of Christianity arrive." That type of humanism, which, far from being opposed to criticism, rather perfects it and "reaches the truth in the most complete way" was, from the start, the method of Father Suys. From the particular he instinctively concluded to the general, and in documents apparently uninteresting, he could discover the human element and make it attractive. He liked to point out this attitude toward that science as outstanding in the French Egyptologists; in Maspero, for instance, whom he spontaneously called "a thorough scholar."

After completing his Tertianship at Florennes, Father Suys was sent to Rome, where he was appointed to teach Egyptology in the Pontifical Biblical Institute. In this position he succeeded Father Mallon, who, having some time ago stopped teaching Egyptian and Coptic, was now engaged in biblical archeology at Jerusalem, and in directing excavating projects in the country across the Jordan, north of the Dead Sea. The first cares of the new professor

were to complete the Egyptology section of the library, to compose a small grammar of Egyptian hieroglyphics for his pupils (1929), and to edit for their use some texts for philological work.

The teaching of hieroglyphics, however, was directed only to a very limited number of students. Father Suys' principal task was to interest a more numerous hearing with his lectures and public lessons on the art and civilizations of ancient Egypt. On January 26, 1930, he gave his first lecture; "The century of King Djeser," treating of the celebrated builder of the Sakkara pyramid, where recent excavations had uncovered a new sort of documents. Franz Cumont attended the lecture, found it interesting, and recommended it to the "Bollettino dell'associazione Internazionale degli studi Mediterranei," who published it. Afterwards, in the September vacation of 1930, Father Suys went on a study-visit to Palestine and Egypt, and returning to Rome, took up again his courses and lectures. In a series of three published papers he dealth with "the spirit of the hieroglyphic system, and its consequences for Egyptian thought"; presenting particularly the relations between its thought, language and characters. Again, in February, 1931, he wrote on "an Egyptian sage, a contemporary of Alexander," treating of the same Petosiris whom he had brought to light in his very first book. Returning from a second voyage to Egypt, he spoke on "The holy city of Abydos," and of the famous Osireion.

Teaching and lecturing, however, constituted only the least part of Father Suys' activity. His publications were his principal work. For this reason and to assure a greater fruit to his scientific endeavors, he took every opportunity to extend his connections. He realized the necessity, both for himself and for the

Biblical Institute of which he was a member, of stepping out of his isolation. Thus in 1930 he took advantage of the Egyptology week, held at Bruxelles to make contacts with the scholars of the whole land. Nor was he unaware of the resolution made at that time of entrusting to the Queen Elizabeth Egyptology Foundation the edition of a *Bibliotheca Aegyptiaca*, then in process of publication. This collection, to which Egyptologists of different countries were contributing, was intended to make accessible to all students certain texts, which up to the present were at the disposal of a very few privileged persons. The *Bibliotheca Aegyptiaca* should become, as Father Suys thought and said, "The 'Migne' of Egyptology." Persuaded, as he was, that nothing could take the place of immediate contact with the great scientific centers, Father Suys had travelled to Vienna, where he did some work with Junker. He passed several days at Berlin, too, with the compiler of the Erman-Grapow dictionary; spent some time at the British Museum of London; met Drioton in Paris, and Farina in Turin. The result of this constant activity is evident from the numerous articles and studies published by the various reviews and collections of the Biblical Institute: the *Analecta Orientalia*, the *Orientalia*, the *Biblica*, and the *Verbum Domini;* as well as in the reviews and encyclopedias both Belgian and foreign: the *Chronique D'Egypte*, *Revue des Questiones Scientifiques*, *Egyptian Religion*, *Dictionaire de sociologie*, etc.

In more than one review Father Suys treated of the Love Songs from the 1st Chester Beatty Papyrus, published at London by Gardiner, in 1931. Their interpretation was no easy task, but he felt it was more than compensated for by the help it lent to an exegesis of the Canticle of Canticles. For while the Father

intended to deal with Egyptology as a science with its own proper object, still he did not forget that he was a member of the Biblical Institute. Heir to an exegetical doctrine both firm and supple, which he had received from his Louvain masters, he viewed with as little timidity as temerity the problem of the relations between biblical and neighboring literatures. In 1933, he published a study on the "Story of Fellah Plaideur." Already in 1931, he had called to the notice of biblical scholars parallels between this work of lofty style and the manners and customs of the Hebrews. One might cite, for example, the expression "to bind and loose," whose meaning appears quite clearly from its use in a discourse of Fellah. It was the desire to be of use to scriptural exegesis which directed Father Suys more and more toward the thought and religion of Egypt. In 1935 he published another study, on the philosophy of Ani; a work dedicated to his beloved teacher and friend, Monsieur Jean Capart. The year before he had published in the *Miscellanea Biblica* a work on the theology of Amenemope. The concluding page is worth reading: it paints in masterly fashion, in a style clear and neat, the opposition between the transcendental monotheism of the Hebrew people, and the inconsistent pantheism of the Egyptian New-Empire. When one sees the inaccuracies, indeed the errors, of even the best Egyptologists on these questions, he begins to regret more deeply the loss of a scholar who was able to handle with authority those problems which comparative histories of religion present.

The last work of Father Suys was a treatise on "The Men of Set," given at the sixth International Congress of the History of Religions, held at Bruxelles, September, 1935. In those discussions in which he took part, his interventions were always pertinent and his

argumentation strong and consistent. He wrote for the *Revue Catholique des Idées et des Faits* (October 4) a report of the doings of the Congress. This might be called his last message. He had already contributed his article to the volume presented to Jean Capart by the Bruxelles Institute of Philology and Oriental history; naming his section of the book *Reflections sur la loi de frontalité.* When the appearance of the work was announced to him, he was already on his death bed.

For several years Father Suys had suffered from liver trouble, which treatments at Vichy had only temporarily relieved. He left Bruxelles, around Oct. 20, and, on his way to Rome stopped off in France to visit his sister, a religious and the infirmarian at Vaulx-en-Vélin, some kilometres to the north of Lyons. Here an attack of his malady forced him to prolong his stay; for he was kept in bed, weakened by a fever. A whole month passed, without any sign of improvement. A specialist was called in by his attending doctor, and discovered in him à dangerous anaemia, the result of his liver condition. By the 1st of December, the progress of the trouble having given rise to serious anxiety, the sufferer received the last sacraments. For the next five days, however, he seemed better, and all about him began to hope again: his sister, who was now his nurse, and who during these weeks had struggled with Death for him; another sister, come over from Belgium; the parish priest who attended him with brotherly charity; the Fathers of Fouvriére, who payed frequent visits; even the doctor promised recovery, though by no means near at hand.

But it was a frustrated hope and a vain promise. During the night of the 15th his condition grew worse. On the 19th. Father Suys fell into a coma, which was to be the last; for he never regained consciousness,

except to acknowledge that it was the end. He still had strength enough to say, "Father Curé, the time has come;" and with a last absolution he was gone. He died at the age of 41. The last rites took place on Saturday, the 21st, at the church of Vaulx-en-Vélin. The body was then taken to the theologate of Fouvriére, where the funeral was held on Sunday, the 22nd. The funeral Mass was said by Father Paul Peters, who happened to be passing through Lyons on his way back to Beyrouth. The body was interred in the vault of the Fouvriére Fathers, in the cemetery of Francheville de Haut.

If one were to write the epitaph of Father Suys, he might engrave on the tomb three hieroglyphics—"Ankh-em-Maat"; "Vita in Veritate." For the characteristic note of his life was the faithful quest of truth. Fidelity to this ideal was at once the standard of his intellectual life, and the measure of his every day relations. Above all he admired perfect sincerity; or, in the English phrase, "fair play." In his friendships he was loyal, and ever grateful for a kindness done him; and in his last illness he repeatedly spoke of Brother Estrada, whose devotion to him at Rome he deeply appreciated. For his sisters, too, and his elder brothers, to whom he owed so much from his very childhood, he had a great affection. Those who knew him will realize what feelings prompted him to write as the Dedication of his principal work "The Story of Fellah Plaideur," these words: "To my well-beloved sisters." He thought often of his brother Antoine, who from remote India kept him informed of the reaction of the crisis on the financial conditions of his mission. He taxed his ingenuity, and tried every scheme to get help for the missionary. But above all, this man of study was a priest. No one was more convinced than he that science is but a line, art a sur-

face, while life or the knowledge of God is volume. He was ready, whenever circumstances should seem to demand it, to abandon his scientific career, and devote himself solely to the sacerdotal ministry. Here, too, his loyalty was complete, and stands as an example. For in the midst of difficulties sometimes very great, he gave himself faithfully to the work assigned him. To devote to a work of science a life filled with trials—this was the way in which he proved his love for the divine Master, to Whom, as to the Truth and the Life, he had consecrated himself. "Ankh-em-Maat." Vita in Veritate.

THE JESUITS AND RUSSIA

The more Bolshevism attempts to wrench God from the hearts of the Russian people the more lavish is the maternal care of the Church of Christ in her attempts to save that Slavic people from their doom.

Prayers, propaganda, material help, spiritual assistance, a thorough organization of forces to cope with the Soviet's campaign against religion: all in all, whatever aid can possibly be rendered to the stricken country, that the Catholic Church is doing. And many of the more delicate undertakings has the Church wished to be entrusted to the Society of Jesus, for the sons of Saint Ignatius are by no means strangers to the needs of the Eastern dissenters.

After 1581 (twenty-five years after the death of St. Ignatius), a Jesuit, Father Anthony Possevino was received in the court of Czar Ivan IV as an ambassador from the Holy See and succeeded very well as a mediator for peace between Poland and Russia, making meanwhile some conversions to the Faith and securing for Venetian traders a free passage through the country. It was the very same Possevino who together with his confrere, Father Peter Skarga, the

great apostle of the Catholic revival in Poland, established at Vilna an oriental seminary to the advantage of those White Russians whom the Russo-Polish peace treaty had saved from the jurisdiction of the Duchy of Muscovy.

Fruitful indeed were the labors such activity involved if one but remembers that in 1559 the majority of the Russian Episcopacy including the metropolitan See of Kiev met in council at Brest-Litovski and voted to send two bishops to Rome and offer their fealty to the Holy Catholic Church; a union which was soon split asunder by the persecution which gave to the Society of Jesus several martyrs, among them Bl. Andrew Bobola and Father Simon Maffon.

But the sons of St. Ignatius did not entirely surrender the positions they had acquired, for they held themselves ever on the watch for the chance to enter into Russia proper. At the end of the seventeenth century in fact, a chapel for the Catholic foreigners residing in the city was opened and entrusted to the care of the Jesuits. For a while they exercised so benign an influence that they were able to open a college where the Russian nobility sent their sons.

In 1706 the dissenting clergy were successful in forcing the Czar to expel the Fathers from Russia. However, under the reign of Catherine II, they reappeared under the disguise of Russian citizens due to the fact that with the first partition of Poland, the Ukraine and White Russia territories in which the Fathers had a very strong position, passed under the control of the Muscovite empire. The Czarina, far from expelling the Society, favored it so much that when Clement XIV (who hoped to forestall greater danger to the Church by suppressing the Society) issued his bull the empress would not allow its promulgation within her domains, in order that the

Fathers might continue their labors with a peaceful conscience.

The accession of Paul I to the papal throne brought better days to the Fathers for he allowed them to open a college in the capital and administer the parish church of St. Catherine. Years of hard labor and fruitful harvests followed. In 1803 a mission was founded at Volga; in 1804 one at Odessa; in 1805 another at Astrachan on the Caspian; In 1807 a fourth at Modosk on the Caucasus; in 1811 two more were opened in Siberia, at Irkutzk and at Tomsk. Finally a few years later the Jesuits were found with thirty-one missions to administer the most fertile and promising field of Catholic Action in Russia. But of course the storm of persecution incited by the schismatic clergy and egged on by the forces of Russian freemasonry succeeded in wrecking their enterprise and in 1815 the Society was expelled from Petrograd and in 1820 was driven out from the entire empire.

From then on up until 1905 the Society had to limit its activity to a very secret and hasty service of the Catholic groups residing in the forbidden land; a form of spiritual "bootlegging" which often cost the Fathers months and years of imprisonment when they were denounced or caught crossing the forbidden confines.

When then at the beginning of this century the edict of religious toleration was announced by Nicholas II and there was offered the probability of openly returning to the task of penetration, several Jesuits, among them Fathers Pydynkowski, Wercinski, and Urban reappeared as chaplains at Saratov, Mosca and Petrograd. But the outbreak of the World War changed the government of the empire and every form of proselytism became more and more difficult such as the attempts made by Fathers Schweigel, Ledit and

D'Herbigny who were often successful in their penetration of the U. S. S. R.

Two seminaries have been formed to supply oriental Catholic clergy for Russia: the "*Collegium Russicum*" at Rome and another at Dubno in Poland. In the first named college the students, in addition to their theological and philosophical studies, are steeped in the culture of the East. Russian is the official language; the Byzantine-Slavic rite is followed. The church of St. Anthony adjoining the seminary, is the scene of liturgical functions performed in the oriental rite. The seminary at Dubno aims at the task of providing for the Russians who are living in Poland. The Society possesses three parishes in Poland, all of the Byzantine rite, in the cities of Albertini, Dubno and Vilna and edits three revues in the Russian, Polish and White-Russian tongues. There are bases for Russian missionary activity at Namur in Belgium, at Paris and at Louvain where many of the candidates finish their course.

MISSION IN SYRIA

In the place where today the famous College of St. Joseph in Beyrut stands, there landed on the 14th of November, 1831, three Jesuit missioners, Father Ricadonna, Father Planchet, and Brother Henze. They were the first missionaries sent out by the newly restored Society.

Before this, the Jesuits had been working in Syria and in Lebanon. But the suppression of the order had killed these promising beginnings. As was said in the Papal Bull which was given to the first Fathers as their farewell orders from His Holiness, "they were sent to give relief to the bishops and patriarchs in their difficult task." This was the guiding motive of the new missionaries also, for their whole future

work was directed to freeing the Oriental Rite of the Roman Church from its sad torpidity by filling its veins with the healthy blood of the Church of Rome.

This was not an easy task because of the varied political and religious hindrances which stood in their path. Syria, as the bridge between Asia and Africa, had become in history the land of passage for many peoples. Armenians and Canaanites, Egyptians and Assyrians, Chaldeans, Persians, Phoenicians, the Greeks under Alexander the Great, the legions of Rome, the merchants of Byzantium, the crusaders, the subjects of the Ottoman Empire, the Arabs—all have travelled through Syria at some time and all have left their traces. Today it is under the protection of France, who has given to the five national states, Aleppo, Damascus, Lebanon, Alouites, and Drusenstammen, a great deal of self rule, thus constituting them semi-independent.

Worse than the political oppression was the disunion of the different churches and rites. Up to the present day there are in Syria Catholic Greeks, Maronites, united Syrians, Armenians, and Roman Catholics. Among the orthodox Greeks there are Nestorians, Jacobites, un-united Greeks, and Armenians. After them come the countless Protestant sects. Altogether only two fifth of the population are believers in Christ; of these, 10,000 are Latin Catholics, and 375,000 belong to the united Oriental Rites. The Latin Catholics are under the jurisdiction of the bishop of Aleppo, and the individual rites have patriarchs at their heads.

In 1875 the University of St. Joseph was founded in Beyrut, a significant achievement for the missionaries. This high school is today the center and headquarters of the whole Syrian mission. Its success is due in a large degree to the first rector, P. Monnot, who had

collected the needed money in America. In 1881 Leo XIII raised the high school to the rank of a Papal University. In 1925, when the fifteenth anniversary of the founding of the college was being celebrated, besides the two faculties of Theology and Philosophy, it was provided with a faculty of Medicine with the best of modern equipment, and a preparatory course in Pharmacy, which, after an agreement with the French government, was able to confer state diplomas. Later came the law-school and the technical high school for engineers, a meteorological observatory, an astronomical observatory, a print shop, and a library of oriental literature with 3,200 priceless manuscripts and 30,000 volumes.

The printing shop was opened in 1875 by the lay-brother, Elias, a converted Mohammedan. Through its publications it has done endless good in the Renaissance of Arabian literature and has thus drawn attention to and aroused a feeling of goodwill towards the Church.

In the interior there are three great mission districts, in which Jesuits, along with other orders, are at work; the Mohammedan mission in the large cities of Damascus, Aleppo, and Homs; the Bedouin mission in the south and the Alouites in the north. In all the districts the fathers seek to gain some influence with the Orthodox. The best means of gaining it is, of course, through the apostolate of the schools. In all there are 145 schools depending on the Missions

Joys and sorrows come together in this sore-tried land. The missions have their allotted portion of them to carry. The best hopes of the missionaries are centered in Tortosa, a small city in the northern district of Alouites. Here, one remembers, stood the famous basilica of Our Lady, in the famed days of Christian knighthood, and for many years it was the

last stronghold of the Knights Templar against the onslaughts of the Turks. Today in this district the work of conversion is in full swing. Isolated cases of resistance and disturbance are of no avail. Christianity brings to these poor tribes, which were treated as slaves by their Mohammedan masters, the freedom of the sons of God, and release from the yoke of their sad oppression. May God grant that the prayer of the Holy Father be soon realized—the conversion of all schismatics and the return of Islam to the Faith. To the attainment of these two great undertakings the mission work of the Society of Jesus in Syria has been directed.

NOTES

Cairo—At the College of the Holy Family

On the fifth of December, Father Poidebard captivated his audience by his slide-lecture on "Aviation in the service of Archaeology: the research for the frontiers of the Roman Empire in the deserts of Syria (1929-1932)." At this lecture, over which Monsieur de Witasse, Minister of France presided, some bishops, judges, consuls, and the elite of Cairo were present.

Paris

On the seventeenth of January, Father Poidebard, on his return from Syria, has written to the College concerning the result of his research at Tyr. He has been able to show, with proof to support it (illustrated documentation, a diver's report, the report of an expert engineer of Bridges and Causeways chosen by the Institute) the certain existence in the depths of the sea, of an ancient town of vast dimensions. Father has profited also from his stay in Paris to put to use the experience of aerial photography which he had in the course of the year 1935.

JESUITS OF THE ORIENTAL BYZANTINE-SLAVONIC RITE

More than once since the days of the old Society, there had been question of the Jesuits adapting the Oriental Rite; diverse circumstances always thwarted the realization of the plan. After the war, Benedict XV, upon the suggestion of Monsignor Szeptycky, Bishop to Leopold, asked Father General to allow the Society an Oriental branch; Pius XI expressed the same desire and immediately they sought to execute it. An opportunity arose in Poland; Rev. Father General sent a Frenchman there, Father Charles Bourgeois, who had volunteered and who with great zeal applied himself to the task.

After ten years of existence, the Oriental branch of the Society numbered, during the year 1935, 75 members of whom there are 21 priests, 38 scholastics, 8 coadjutor brothers, and 8 novices. The Holy Father who desired the founding of this Oriental branch of the Society of Jesus, greatly benefited and honored her by placing her in charge of the Pontifical Russian Seminary in Rome. This Seminary, built through the generous gifts of the Carmel of Lisieux and dedicated to Saint Teresa of the Child Jesus, is a magnificent edifice accommodating from 70 to 80 seminarians. In November 1935 the Russicum numbered 24 students of nine different nationalities.

A. M. D. G.

CHICAGO PROVINCE

UNIVERSITY OF DETROIT

The local press has recently given considerable publicity to the hearings being held in the Federal Court on the organization of the University of Detroit indebtedness which amounts to $3,500,000. The plan under consideration has the approval of somewhat more than the required two-thirds of the bond-holders. It has met, however, with the determined resistance of a small and active group representing eight percent—the same group which, through suits and garnishments, forced the University in the Federal Court for its own protection a year ago.

The Court has given two entire days with long sessions, mornings and afternoons, to the hearing of their case. Father Rector (Poetker) has, of course, had to be present at all the sessions and to answer every kind of inquiry, of problem, of difficulty, of misunderstanding, of stratagem, and perhaps of sophistry and even chicanery that the keen minds of the legalists could ferret out of the involved complexities of educational, realty, and monetary implications. Some one well said that the ordeal of a Grand Act in Theology compared to such an encounter would be merely stage play compared to a real battle. There are to be new appraisals of the University's assets—still carried on the University books by the auditors at peak values of pre-depression days (in excess of ten million). Then there is to be a continuation of the hearings and, possibly, some further delay before the Judge will render a decision. Ours are not alarmed,

but they are praying St. Joseph (and they ask all to join their prayers) to see that there may be no miscarriage of justice.

VOCATION SEEKING

During the past year two highly interesting experiments have been carried on in the provinces, both of which had for their aim the discovery and fostering of vocations to the Brother's life. The editors of *The News-Letter* offer a detailed account of them, not only because of their interest to the members of the provinces, but also because these accounts can throw light on the possibilities of the work of fostering such vocations at the present time, a work which can be carried on as a special or as an occasional occupation.

Both campaigns are the result of an ever growing need in the provinces for a normally high number of Brothers to care for the temporal needs of our communities. Our provinces rank very low in the Society in the ratio of Brothers to priests and scholastics; and the situation is aggravated by the number and size of the houses and schools which we maintain.

FAVORABLE FACTORS

In seeking to remedy this condition, the present social and economic conditions are found to be a favorable factor. Throughout the provinces there are many young men with deeply founded Catholic ideals to whom the present day world fails to offer opportunities for a fitting use of their talents and labor for the building of a secure and satisfying existence. Others, though blessed with work and opportunity, have become conscious of the temporal and material nature of their advantages, and have within them the seeds of sacrifice and a generous giving of themselves to an eternal and spiritual cause. Hence members of both these classes readily consider a vocation to the reli-

gious life, if the idea of such a vocation is somehow placed before them.

The endeavor to find successful ways of seeking out such men and of proposing the vocation of Jesuit Brother was the burden of both vocation-experiments. They are the more interesting because of their many differences of method and of the amount of time and attention that could be given to them.

IN THE CHICAGO PROVINCE

The distinctive feature of the Chicago Province program is the leadership of one who can make his primary occupation the fostering of Brothers' vocations. On April 1 Father Sloctemyer was appointed to this task. With Milford Novitiate as his headquarters, he immediately began laying the foundations of a campaign that has already realized fourteen vocations and promises much more for the future.

The bishops, with whom Father Sloctemyer makes it a point to confer when the opportunity arises in the course of his campaign, have not only manifested interest in the work, but have positively encouraged his program. The following excerpt is from a letter of Archbishop McNicholas of Cincinnati. It is a fine example of the spirit of cooperation which has been shown by the bishops in general, and by Archbishop McNicholas in particular, in regard to this project.

"I would suggest that you try to get at least twenty priests of the diocese who will be interested in cooperating with you. Such priests, whether in *foro interno* or in *foro externo*, could take the initiative in inquiring about a religious vocation. If there are favorable signs, the vocation should be cultivated. If you succeed in getting a number of priests to promise to help you in your work, I would gladly meet with you and with them some time for a round-table conference.

"It is to be feared that in these days of neo-paganism we are apt to lose sight of the defined dogma of faith that the state of virginity, as well as that of celibacy, is higher than the state of marriage. For some reason priests are too hesitant in taking the initiative in suggesting vocations either to the priesthood or to the religious state. May you help to correct this in the diocese of Cincinnati."

As the most appropriate source of information about men whose life and character seem to promise fertile ground for the seeds of vocation, Father Sloctemyer has had recourse to the secular clergy. The priests are asked to suggest the names of those men in their parishes whom they consider as possible prospects, men who might become interested in the idea of a vocation. To such prospects Father Sloctemyer then writes a letter: it is to the effect that they have been recommended by their pastor and that he has a proposition to offer that might interest them. He suggests an appointment for a definite evening at the pastor's residence. In his experience almost all accept and keep the appointment.

Such an approach provides Father Sloctemyer with the opportunity of setting before these men the main elements of a religious vocation. Some are delighted at the prospect opened before them. In others are sown the seeds of thoughts which with prayer and reflection develop into a vocation; while, of course, still others are found already settled in their plans for a secular career, or simply not interested.

In this manner more than three hundred priests have been approached. Fourteen candidates have entered the novitiate; there is good probability that eight more will enter on January 10; fifty-five more are considering the matter of a vocation; and more than

sixty-five men have been suggested to Father Sloctemyer with whom he has not yet made contact.

The present policy of the Chicago Province is to train a number of its Brothers as master craftsmen to be stationed at Milford as instructors of the newcomers along the particular lines of their natural aptitudes, and thus provide a supply of well-trained experts to fill the various needs of the province's institutions. An explanation of this policy, together with the necessary modifications which the requirements of religious obedience may impose, Father Sloctemyer finds an effective incentive in stimulating the interest of his prospects.

Thus far he has canvassed in all of the dioceses of southern Ohio, Indiana and Kentucky. He has visited all the cities in which we have residences, and in these cities he has sought and obtained the cooperation of several members of the various communities in aiding him in his work. In their localities these cooperators are generously following up and instructing young men with whom they and Father Sloctemyer have come into contact, and are also seeking new prospective material themselves.

One of the more pressing problems to be solved is the development of promising vocations in cities and country places where none of our communities is located. In doing so the present supply and varieties of pamphlets on the religious vocation in general and the vocation to the life of the Brothers in particular, is too limited and inadequate to fill the needs of the aspirants.

IN THE MISSOURI PROVINCE

In the Missouri Province the cherishing of Brothers' vocations was undertaken by Father Francis F. Deglman as a part of his vacation labors. He reports that he and Father Cassily had often discussed the subject

during the months of March and April and had finally come to favor the plan of summer work as being the most easily effectable at the moment. They furthermore saw in the interval of time and the necessary travel between various places of retreats an ideal opportunity for engaging in this work. The plan met with Father Provincial's approval.

During the week of July 7-14 Father Deglman was giving a retreat in Sioux City and was fortunate in finding that a priests' retreat was being conducted there at the same time. He took occasion to talk to many of them; the priests showed themselves interested in aiding him. He therefore decided that the Sioux City diocese offered him his opening opportunity. During the next few weeks he traveled from one town to another, interviewing the priests and, through them, many young men in whom the seeds of a vocation might possibly be sown. In many places the priests were extremely kind and cooperative, devoting much of their time in arranging interviews and providing transportation, driving him out to the homes of boys living in the country and from one town to another.

Father Deglman spent some three weeks in this work, receiving the generous help of some forty priests and getting into contact with some nine probable candidates. He is following up his work of the summer by means of written correspondence.

It may be of some interest to note that many of the young men whom Father Sloctemyer and Father Deglman have contacted are already skilled in some work that would fit them for a valuable place in the organization of our communities. Some have had experience in various types of office work; others in trades such as baking, plumbing, automobile mechanics, farming, tailoring. With the policy inaugurated at Milford of

sending many of the Brothers to trade-schools, the prospect of more entire and integrated communities is closer to realization.

Both of these experiments have in some measure tested and clarified the inviting possibilities of our corresponding with Christ in the developing of vocations to our Order of many Brothers. Quite naturally enough, both Father Sloctemyer and Father Deglman are loath to have their names connected with this work in any exclusive manner, but rather desire the other members of the provinces to foster such vocations whenever an occasion for their zeal offers itself.

Province News-Letter,
Missouri and Chicago Provinces, Jan. 1936.

OREGON PROVINCE

ROCKY MOUNTAIN MISSIONS

The Recognition of a Great Sicilian

Slickpoo, a small town of the Broadnoses, in the Rocky Mountains, March 17, 1927—From early morning a crowd of Redskins and Whites had been gathering in expectancy and animation before the church of the missionaries. The door was pulled open; an old man, supported by crutches, blind in one eye, worn, but still possessed of a certain iron quality, passed through the doorway and the crowd burst into applause. Two Indians, older than he, advanced to the front, recalled to the crowd that fifty years they had transported the stones for the foundations of the mission, and asked: "Dear Blackrobe, how are you?" "Well," replied the missioner and smiled.

Toward the end of the same year, 1927, the ninety year old missioner celebrated his seventy-fifth anniversary of religious life; on that occasion not only little Slickpoo but all the states of the West were con-

cerned. From Christmas to Easter he passed from triumph to triumph, from Slickpoo to Lewiston to St. Andrew to Spokane. This last city acclaimed him as its founder. The president and students of the university, the Mayor and the President of the Chamber of Commerce, the Knights of Columbus, colonists and natives, Catholics and non-Catholics paid him regal honors. The Pope blessed him from Rome; the Cardinals of New York and Boston, President Coolidge and important governmental officials offered him their thanks for his labors of civilization and peace.

The man to whom America paid such honors was an Italian from Sicily, born at Terrasini, March 17, 1837. A descendant of the hardiest of this hardy stock of colonizers who have carried the faith of Christ and the civilization of Rome to the furthest limits of the world, Giuseppe Maria Cataldo possessed in his frail body a soul of fire. During his early years spent in the Jesuit Novitiate at Palermo, the Roman College, the University of Louvain, the College of Holy Cross in Massachusetts, he was menaced by an implacable disease. But God and his own strong will miraculously overcame his frequent relapses and filled his life, apparently in a continually precarious condition, with such labors as few men of even greater resistance could not have accomplished.

Father Cataldo's first field of action was the tribe of the "Cuori di lesina," but his first real mission was that among the Spokanes. In the Peon Prarie, at the confluence of the little and great Spokanes, he pitched his little tent of fortune, taking possession, in the name of Christ, of that land upon which in a few years he would found a new city. Thereupon, with the aid of the renegade Catholic, Baptista Peon, and despite the opposition of Garry, the Presbyterian leader, he erected a poor chapel which was attended during the

winter of 1866-1867 by a crowd of Spokanes eager to hear from him in the Kalispel dialect the story and the doctrine of Christ and to learn prayers and hymns which they recited and sang with great joy. Finally, on the feast of the Purification, one hundred Indians were baptized and fifty-five received their first Communion. The Spokane mission was born and might have produced many more fruits, but Father Cataldo had to depart in order to begin another mission among the Broadnoses, after a brief stay with the "Cuori di lesina."

The Broadnoses were a proud and warlike tribe in whom hatred of the whites was more profoundly rooted than in any other. We do not wonder, then, that Father Cataldo was forced to wait four months at Lewiston before penetrating their reserve. Finally, with the encouragement of a courageous chief, he was able to found a church-school and to attract to it fairly large groups of children and adults. But when he believed the harvest was ripe and invited the disciples of the school to baptism, he met with an unexpected and flat refusal. Then he departed, at the orders of his superiors.

Recalled to the reserve, Father Cataldo was able, in May, 1872, to administer Baptism to more than 60 Redskins, among them the Chief Uyaskasit. Then arose the necessity of a large church built of masonry. The government at Washington, usually very tolerant, this time refused to grant permission for the edifice, influenced by Presbyterian pastors who beheld with great jealousy the Catholic gains. But the miners and merchants of Lewiston, Catholic and Protestant, American, European and even Chinese, indignant that in a land of democratic privileges the Indians were not allowed to honor God as they desired, collected a sum of $400 and urged Father Cataldo to

erect his church, in spite of all. Committees were formed, the papers were filled with heated discussions, accusations and apologies rained upon the capital; finally the government recovered its good sense and granted the permission. Thus was born the mission of Slickpoo, founded on the feast of All Saints in 1874.

Then Father Cataldo was designated by the General of the Society of Jesus Superior of all the Rocky Mountain Missions, and thus there opened out before him a vast field of action. It is difficult to follow our hero, indefatigable leader and indefatigable shepherd, in the sixteen years during which he held this office (1877-1893). The foundation of new missions, aid given to those already in existence, among the Blackfeet, Gros Ventres, Crows and Flatheads, continual visitations for the purpose of furnishing a firm direction to the manifold missionary activities of conversion, religious assistance, education and benefactions of every sort, all these indicate his gigantic labors.

Profiting by a proposal to erect a new State with its capital at Spokane, and overcoming the obstruction of a few industrialists who preferred to establish the seat at Cheney, Father Cataldo quickly acquired from General Spracke, at a low price, two vast lots of land, and on one of them erected the College of St. Louis, a school which through its gradual increase in numbers and importance, became the great Gonzaga University. In those early days how many of his own brothers mocked him for his folly. Later on, towards the end of his régime, he was able to erect a novitiate in Idaho for future missioners, and considered it his most noble foundation.

From 1893 to 1915 he passed from one mission to another, performing his splendid work which brought

ever increasing fruits, preaching, visiting, directing, consoling.

But worthy of special mention is his work in Alaska, since it shows what an audaciously young heart beat in the old veteran's breast. Already, as superior general of the missions, he had received the mission of Alaska from the great Monsignor Seghers, who soon fell under the hatchet of the Indians and left two Jesuit missioners in the field of his labor and of his martyrdom.

Acting first as visitor, Father Cataldo spent 14 months traveling about those icy regions, encouraging his companions and collecting extremely valuable geographical and ethnological data. Later, at the age of 64 years, he returned as a simple missioner, went to the farthest north, and undertook the task of learning new tongues, adopting new methods, converting new peoples. But since the climate was too severe for him, superiors recalled him after two years to his old missions.

Bent but unconquered by his years, forced to aid himself by means of crutches, his countenance covered with a network of wrinkles (whence the affectionately jocular epithet given him by the Redskins of "Dried-Salmon,") Father Cataldo really had no desire to be feted on his jubilee. And his last twelve years saw him as laborious and diligent superior of Slickpoo, intent with loving care on the Orphange of St. Joseph; to this institution came many Indian and white children, and though their school was destroyed by fire two times, twice did the indomitable old missioner rebuild it.

Small wonder, then, that the people of the United States heaped upon his venerable head the honors of a conqueror. It was the last greeting of humanity, which he had served so nobly. He died Easter Monday, 1928.

St. Ignatius Mission—St. Ignatius Represented at Helena

Chief Victor Bear Track and Chief Baptiste Buckskin Scraper lent color to Bishop Gilmore's Consecration. In that unique historical event of the Helena Diocese, our Flathead Indians were duly represented. Many were anxious to witness the grand ceremony, but storms and deep snow and cold weather upset the original plan, and only two delegates could accompany their missionary to Helena, to bring the greetings of their people to their newly elected and consecrated Bishop. Attired in their full tribal paraphernalia, they prominently assisted at the three-hour ceremony of consecration. Seated in one of the front pews, they reverently watched and followed the impressive ritual, whilst joining their prayers to those of a score of Bishops, of one hundred and fifty or more priests and of a congregation that filled to capacity that magnificent Helena Cathedral. The impression made upon them was deep and bound to be lasting. Their presence and unique appearance seemed gratifying to all, adding completeness to the picturesque scene. Our two delegates, moreover, were greatly honored by being on the list of speakers at the civic reception tendered the new Bishop in the spacious auditorium of Carroll College. Appearing again in full tribal dress, they took their places on the stage by the side of distinguished Ecclesiastical and civil dignitaries, including amongst others, one Archbishop, some Bishops, the Mayor of Helena, and His Excellency, the Governor of Montana. When their turn came to speak, their missionary, Father Taelman, premised a short introduction, telling the audience of the great interest which the news of the coming consecration of the new Bishop had aroused among our Indian people, how

they had united their prayers for him and how, in compliance with his request, a large delegation was to have come to Helena, if weather conditions had enabled them to do so. Chief Bear Track then arose and said in Indian, "I am glad to be here today. I bring you, Bishop, the greetings of my people. I am a Flathead and I am proud of it. My people, a hundred years ago, went to St. Louis and brought Father De-Smet to baptize us and give us the Faith. We love our priests and Bishops. They lead us to heaven. We will pray for you." Chief Buckskin Scraper then took his turn and said, "I am also glad to be here. We now have a new Bishop. He is God's grace and favor to us. My people want to see you. We will look forward to your visit. We ask your blessing." Then his Excellency, Joseph M. Gilmore, as the last speaker on the program, made his touching address to all present. He singled out the Indian delegates and their missionary, saying, "Father Taelman, tell your delegates that I want you to bring back with you from Helena to all my Flathead Indian children my Episcopal Blessing." And so it was done. We all rejoice and thank God for the gift and favor of our new Bishop. Ad multos annos!

—*Oregon Province News.*

Death of Father Meagher

In the sixty-sixth year of life and forty-fourth in the Society, Father Thomas A. Meagher, Master of Novices of the Oregon Province, closed his apostolic labors at St. Vincent's Hospital, Portland, early in the morning of March 16th. Failing health had made it necessary for Father Meagher to spend brief but recurring periods at the hospital during his last years as Master. He left the Novitiate on February 3rd, never to return to it. His death was due to heart

trouble, and though hope for his recovery was entertained when he entered the hospital this last time, it was known that he would never leave a well man, but at best, an invalid. A week before his death Father was subject to spells of coughing up blood, and the doctor pronounced it only a matter of weeks until Father's heart would give out completely. A priest watched with him every night of that last week, and the night of his death Father Dinand was with him. Father Meagher's condition had been so improved that day that no immediate danger was anticipated. But shortly after midnight, Father Dinand thought he heard Father Master cough, and going to his bedside, noticed that Father's head had fallen slightly forward and to the side. Father's pulse was taken, and he was pronounced dead.

The Sisters of Providence kept the body in state in a reception room of the hospital until time to return it to Sheridan for the Mass. During the night before the Mass the community kept vigil in their Chapel to honor the remains of their venerated Father in God, and to pray that his faith and devotion to the spirit and labors of the Society might descend upon their community. A simple Mass followed in the morning, with few externs present. After the Mass the Community assembled at the front of the house, and in silence watched the receding hearse as it carried their dead Master of Novices down over the hill and out of sight. At the Mount the body was left in Chapel for an hour before burial. A deep, quiet veneration for the servant of God was manifested by the Fathers, Scholastics, and Brothers of the Community, and by the externs, especially the many nuns, who attended the burial service. Father was buried at nine o'clock, March 19th, the Feast of St. Joseph.

Father Meagher was born in Philadelphia, Febru-

ary 9th, 1870. He lost both father and mother early in life. July 4th, 1892, Father began his novitiate under Father Cocchi at Sacred Heart Mission, Desmet, Idaho. Upon the completion of the Novitiate, he and his companions were sent to St. Ignatius Mission, Montana, to make their Juniorate studies. Father Meagher was then assigned for regency to St. Charles Station, Custer County, Montana. Returning in 1899 to St. Ignatius for philosophy, he made first year of it there, and then transferred to Gonzaga College for the following two years. The next year, 1902, was spent in teaching. Proximate preparation for the priesthood was begun at Gonzaga the following year, and April 29th, 1905, Father Meagher was ordained priest by Bishop O'Dea of happy memory.

Father's first active work in the ministry was at St. Francis Xavier's Church, Missoula, where he was assistant pastor for two years. Third year of probation was made at St. Andrew's, Poughkeepsie. Returning to the province in 1908, Father Meagher was assigned to the work of missionary preacher for which nature and grace had so well fitted him. He joined three other Fathers who devoted themselves to conducting missions in the little village churches and the great cathedrals of the West. Headquarters of the mission band were removed from San Francisco to Portland in 1910, and in 1916 Father Meagher became superior of the band. Sixteen years were spent in this work, and Father became a familiar figure to laity and clergy all along the Coast, and in Idaho and Montana. One of his missions carried him to the Hawaiian Islands, and it is believed that he conducted the first mission for lepers.

In the spring of 1924, Father Meagher left forever his brilliant career as a pulpit orator, and retired to the obscurity of the Novitiate at Los Gatos to train

the novices of the California Province. Only once during his twelve years as Master of Novices was that silence broken, when, at the bidding of Father Piet, then Provincial, he preached at the installation of Bishop Armstrong. In 1932 upon the separation of the two provinces Father Meagher was transferred to Sheridan, Oregon, where he and his "twelve apostles" began the Novitiate of St. Francis Xavier.

—*Oregon Province News.*

MARYLAND-NEW YORK PROVINCE

New York City—Church of St. Ignatius of Loyola
Lenten Sermons

At the High Mass each Sunday during Lent Rev. J. Harding Fisher, Rector of St. Isaac Jogues Novitiate at Wernersville, Pa., gave discourses on the principal meditations of St. Ignatius Spiritual Exercises. The discourses which were received very favorably by the large number who attended were as follows:

March 1. "The Principle and Foundation."
March 8. "Sin and Its Consequences."
March 15. "The Kingdom of Christ."
March 22. "Two Standards."
March 29. "Three Classes."

On Sunday evenings at 8 o'clock Father Daniel J. Quinn, S.J., formerly President of Fordham University, gave a course of sermons on the Public Life of Our Lord. Father Quinn chose the following:

March 1. "Merciful to Sinners."
March 15. "Consoler of the Poor."
March 22. "A Lover of Children."
March 29. "Denounces Hypocrites."
April 5. "Silent before Herod."

On Wednesday evenings exclusive of the Novena of Grace, there was a course of sermons on Our Lady of Sorrows.

Feb. 26. "The Piercing Sword." Fr. Burke.
Mar. 18. "Sorrow in Exile." Fr. Ryan.
Mar. 25. "The Loss of Three Days." Fr. Burke.
Apr. 1. "Carrying of Cross unto Death." Fr. Ryan.
Apr. 8. "From Calvary to the Tomb." Fr. Berry.

Philadelphia—St. Joseph's College
Social School Commencement

"The Commencement of the School of Sciences was a fitting conclusion to a highly successful project," Rev. Thomas J. Higgins, president, said. "Our success was far beyond what we expected. When the idea of the school was first broached last November, it was originally intended to confine the student body to a very limited number. We did not think that we would be called on to satisfy the demand of so many for instruction against the anti-Catholic propaganda. Then at the registration, such a large number applied for admission that our plans for the school had to be broadened."

Interest in the school was not confined to prospective students. Its purpose as stressed by Father Higgins in an early announcement, is not merely a negative fight against Communism but a constructive one, in that it is to teach the positive tenets of the Christian program for Social Order. And that purpose caused nation wide discussion.

The number of the student body rose to 1,130 by January and it is a singular fact that the interest of most of those attracted was permanent. That number has not appreciably diminished.

At the Commencement Exercises the principal speaker was the Honorable George H. Earle, 3rd, Governor of Pennsylvania. With His Eminence D. Cardinal Dougherty, Archbishop of Philadelphia, presiding, the honorary degree of Doctor of Jurisprudence was conferred on the Honorable Clare G. Fenerty, '16, Representative in Congress from the third district of Pennsylvania.

Father Higgins said that the school will be continued next September.

A. M. D. G.

Home News

Golden Jubilee of Father William Brosnan

On Wednesday, May 6, the Woodstock Community observed the Golden Jubilee of Father William Brosnan's entrance into the Society.

The day's celebration began with the Community Mass. Very Reverend Father Rector offered the Mass for the intentions of Father Brosnan and the Reverend Jubilarian was present in the sanctuary. At five o'clock in the afternoon, the Community again assembled to do honor to Father Brosnan in a more material manner. The usual bane of commemorative dinners—boring speakers—was happily absent. Speakers there were. But their enthusiasm for their subject and their felicity of expression made them a pleasure to listen to, although Father Brosnan himself declared them very embarrassing.

Mr. Thomas O'Day offered the greetings of the Philosophers and Father Harold Gardiner extended the good wishes and congratulations of the Theologians. Then, Father Thomas White, of Shadowbrook, spoke in the name of the New England Province and Father Howle, of Brooklyn Preparatory School, read a poem which drew long and sincere applause.

Father Arthur O'Leary, President of Georgetown University, recalled some memories of his days as a student under Father Brosnan, and expressed the gratitude of the Province for all that Father Brosnan had done in the intellectual formation of so many members of the Maryland-New York Province. Reverend Father Rector in introducing the Reverend Jubilarian, recalled that Father Brosnan had been

intimately connected with Woodstock for forty-one years, thirty-four of them as a professor of Philosophy.

With characteristic humility, Father Brosnan depricated the laudations of the speakers, expressed his thanks for the festivities of the day and bespoke his happiness and gratitude for all that had been done to make Woodstock such a pleasant home for so many years.

Other guests besides the Reverend speakers already noted included Fathers Ferdinand Wheeler, Lawrence Kelly, John Langan, Joseph Canning, Gregory Kiehne, William Duane, Daniel Mahoney, Peter Lutz, Henry Brock, James Dawson, Patrick O'Gorman, Henry Nelles, Henry Wiesel, Joseph Ziegler, Francis Howle and Horace McKenna.

There are three more Jubilees to be celebrated this year. Father John J. Wynne of Fordham University, who entered the Society on July 30, 1876, will celebrate his Diamond Jubilee, while Father George A. Keelan of Boston College, who entered the Society on August 12, 1886, and Father Thomas F. White of Shadowbrook, who entered the Society on August 13, 1886, will celebrate their Golden Jubilees.

Glee Clubs Give Concert at Woodstock

The members of the Woodstock Community were fortunate this year in hearing the Glee Clubs of Fordham and Georgetown Universities. On Sunday, March 29, thirty members of the Georgetown Glee Club entertained the Community with a splendid selection of musical numbers. The Georgetown University Glee Club is under the direction of Edward P. Donovan, Mus. D. A few weeks later, on Saturday evening, April 18, sixty members of the Fordham Glee Club under the direction of Frederic Joslyn, entertained the Community with their vocal presentation. Both

clubs were enthusiastically received and showed rare talent in the skillful manner in which they performed.

Disputatio Theologica

Die 6 Martii, 1936

De Deo Trino

Defendet: F. Reed.
Arguent: F. Greer, F. O'Sullivan.

De Apologetica

Defendet: F. Brophy.
Arguent: F. Lenny, F. McGovern.

Disputatio Philosophica

Die 1 Aprilis, 1936

Ex Psychologia

Defendet: F. Fitzpatrick, J. P.
Arguent: F. Cunnion, F. Eller.

Ex Critica

Defendet: F. Reed.
Arguent: F. Gannon, F. York.

A. M. D. G.

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE CHICAGIENSIS

A DIE 1 JANUARII, 1935, AD DIEM 31 DECEMBRIS, 1935

	Mission. popul.	Noven. et trid.	Secessus 1 vel 2 dierum	Concion. et exhort.	Conferentiae	Explicationes Catechismi	Confessiones	Commun. in templo nostro	Visit ad infirm. et in carcer.	Adulti bapt. vel ad fidem reduc.	Parati ad 1° Comm.	Piae assoc.		Exer. spir.		Ubi exercetur cura paroch.		
												Quot	Sociorum num.	Quot	Numerus participantium	Bapt. parvul.	Matrim. bened.	Matrim. revel.
Chicago, Coll.	5	5	7	2,123	80	1,410	81,314	275,000	1,945	25	138	12	3,675	18	3,015	102	59	29
Chicago, Acad.	14	5	8	1,754	170	1,619	67,276	62,234	11,218	565	1,523	27	2,662	44	7,868	920	29	6
Chicago, Resid.	44	18	6	193	30	360	28,223		100	1				31	7,829			
Cincinnati, Coll.				1,011	40	602	14,719	21,930	18,712	50	50	6	250	9	743	10	16	1
Cincinnati, Acad.		8	3	564	7	962	165,902	156,500	1,403	11	31	17	3,431	21	2,049	46	37	5
Cleveland, Coll.	1		4	576	44	1,510	79,636	87,000	923	37	49	24	1,534	35	4,117	59	27	
Cleveland, Dom. Prob.		4		193	12	170	13,503		1,630	4				18	612			
Detroit, Coll.	1	3	19	1,316	120	480	74,021	163,000	1,070	23	162	22	3,405	32	2,199	180	27	4
Detroit, Acad.			5	456		556	8,714		5,576	4	1	3	1,450	9	249			
Detroit, Resid.		13	6	192	493	281	34,625	75,000	1,073	38	65	12	3,080	11	1,010	22	73	5
Milford	4	3		102	12		5,994		8					33	2,905			
Mundelein			1	722	30		18,258		87	1	1			21	2,336			
Toledo	8	2	2	1,314	36	1,198	75,536	131,640	1,636	102	194	22	1,180	11	424	138	5	7
West Baden	2	1	7	191	11	72	8,187		499	6	6			26	4,164			
Mission Excurr.	157	10	5	1,112	12	40	65,062		76					45	7,814			
Deg. Extra Prov.				52			2,740			3								
Summa Totalis	236	72	73	11,871	1,097	9,260	733,710	972,304	45,456	870	2,220	145	20,667	364	47,334	1,477	273	57